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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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For the Register.

THE EXCITEMENT OF THE TIMES AND OUR DUTIES IN RESPECT TO IT. NO. III.

If the general characteristics of our time be such as we have described them; if it be true that there is a peculiar tendency to excess and one-sidedness on political and business affairs, and if this tendency has extended itself, to an unusual manner, into the region of morals and religion, then undoubtedly we have certain personal duties to perform in relation to them which it will be well for us to keep constantly in view. Our first duty is to examine more rigidly the foundations of our opinions and the motives and consequences of our actions. We should not run away with an opinion, because it happens to be in vogue or is broached by some of our friends; nor because it differs widely from what has hitherto been received for truth, and may have the merit of originality. An opinion is a grave matter to the individual himself and a no less grave one to his fellow-men. It is not, on any occasion, to be entertained lightly. By it you may change the whole complexion of your thoughts and character, and become better or worse, more happy or wretched for time and eternity. Through its influence upon yourself, you will assuredly affect the welfare and interests of others. No one who has not thought deeply and examined carefully, has any right to express an opinion; at least, upon an important subject. We do not mean by this that we are to take nothing upon trust, for this would be impossible; but we do mean that we should consider our opinions to be matters of conscience, and, so far as we have time and opportunity, should weigh and examine their reasonableness. And we should act independently upon our convictions after a careful examination. We should not allow ourselves to be unduly influenced and over persuaded by others. It is the error of the present age. There is too much pressure upon the individual mind; and it is all the more effectual because it comes in the shape of liberty of speech. Were it in any other garb, it would be resisted. The associations of our day have, undoubtedly, done much good by concentrating effort upon one point; but they tend with an almost irresistible power to break down the peculiarities of individual minds, and take away the incentives to quiet and sober thought. He who is attached to them cannot think or act for himself; he is irresistibly led along by the mass of sympathies and influences which are about him, and will, at last, be borne down by them. The physical power of large masses of thoroughly drilled, and disciplined soldiers, led on by skilful captains, when concentrated upon one point, was the discovery of the greatest hero of modern times and the principal cause of his unparalled success. Perhaps, a consideration of this circumstance, has given rise to a similar system in moral efforts. But, it should be remembered that as, in the one case, though leading on to what is called victory or triumph, history records no such sacrifice of individual life and happiness as were the consequences of this system,—so in the other, the triumph of associated moral power may be accompanied by the loss of so much private reflection, virtue and peace of mind, as shall far outweigh its value in the estimation of every true friend of mankind. Let us not then suffer ourselves to be in that listless state of mind which shall make us fit recruits for any drill sergeant who shall see fit to take us into his service. Let us have some fixed thoughts and opinions of our own, and not be ready to adopt those of every man who may choose to set himself up for a moral reformer. Sympathy is well enough, and to be given out freely in its place, but reason and observation should always control its action. If these are opposed to an opinion which another holds, you cannot join him in embracing it; if they have never been exercised in its consideration, you have no right to join him. And it is of such importance that we should consider the various questions which pass before us practically, as well as theoretically; in other words we should be satisfied, not only that a conclusion to which we have been led is intellectually correct, or founded on a right process of reason, and that our motives in arriving at it have been pure; but that its results, when applied to the affairs of life, will promote the happiness of mankind. It is common with many to attempt to overthrow a view like this with a sneer, by saying that what is true in theory, must also be true in practice. But such persons should remember that when they make one thing equal to another, the other must be equal to the one thing; and that, therefore, when it turns out that any opinion is not true in practice, it is satisfactorily proved to be false in theory. The fact is, that both reason and observation are necessary elements in the investigations of truth; each is intended to correct the results of the other; and it is only when the two agree that we can have any assurance that we have arrived at absolute certainty in respect to it. We, therefore, consider it of the utmost importance to consider well the practical effect of all questions. In those of a physical character it has always been acknowledged, and every age has seen and laughed at a multitude of ingenious inventions, which have vanished like the air when subjected to the severe test of experiment. But in those of a moral kind it has not been so. The connexion is less obvious; the test requires a longer period of time to ascertain the fact, and is also liable to many accidents and foreign influences; and the consequence has been that the world is always full of moral quackery, which passes current for wholesome truth. It is very natural that a good and well disposed mind, having a profound sense of the value of individual life, should regard with suspicion the right of society to take it away for any cause. And he might found his conclusion upon a chain of reasoning in which it might not be easy to discover a flaw; but yet, if it should be found in point of fact, that the surrender of this right occasioned an increase of murders,—such a person would have cogent reason to doubt the correctness of his theory. For, if the life of one man is sacred in the eyes of God or even of society, the life of three men must be much more so; and, therefore, it can hardly be contrary to the will of the Deity that society should exercise the right of depriving one guilty man of life rather than that three innocent persons should be deprived of their's. We say then that the practical effect of an opinion upon the welfare of mankind, under its existing state, is always an element by which to judge of its absolute correctness, and that every man is bound to regard it carefully before he undertakes to act the part of a reformer. But if the enthusiastic are bound to use great caution before they attempt to overturn established opinions, the prudent are under great obligations to avoid an obstinate adherence to what has been long established. They must reflect that progress and change are, after all, the great law written by the finger of God himself upon the history of the world from its very commencement. Advancement in opinion, character and condition, seems to be the great design of individual and social life; but no advancement, certainly can take place, if all things are always to remain as they are. Undoubtedly, the world goes backward as well as forward, and the prudent are to look to it that no efforts of their's are wanting to prevent such a result; but its true destiny is forward. No man assuredly can look around him upon the world as it is, and say, that it is as good as it might be, or as the Deity designed it. Tremendous evils meet him everywhere; he cannot overlook them; he cannot be insensible to them. Why, therefore, should he look with such fear and suspicion upon every one who doubts the propriety of this or that opinion or form of life under which the world perhaps has lived and groaned for centuries; or who purposes to change it for something new? Time shall sift it. The world will not be taken to pieces by it, be it what it will. Let him rather look it boldly in the face. Let him experience its merits, as rigidly and carefully as he may, but with candor and a willingness to accept it, if his best reason approve. Let not his love for the old blind his eyes to its demerits. Let him know his natural infirmity and be ever guarding against its influence. Instead of throwing off from his mind every new idea that is broached as vain, impracticable or enthusiastic, as many of this class are wont to do; let him, rather, hear every thing that is said, and read every thing that is written; and, after comparing it carefully with the light of his own observation and the strength of his own mind, let him meet the result to which these may bring him cheerfully, and abide by it manfully. In no other way can he prove himself to be anything better than an obstinate bigot; a stumbling block and hindrance in the way of human improvement.

Another duty, which we owe to each and all the various parties into which society is broken up, is a spirit of diffidence, moderation and affectionate regard. One of the most alarming symptoms in the phasis of society in our day is, not the variety or extremeness of the opinions which prevail, but the exclusive spirit with which they are maintained. It is not wrong headedness, but wrong heartedness. Modesty seems to have hung her head for very shame and fled the land; opinions are advanced with a boldness and even impudence that refuse all question, and they are sometimes maintained in a sort of revolutionary spirit that declares war upon everybody who opposes them. The abolitionists conceive that the Church has been slow in coming up to their ranks, and we sometimes hear from them the cry of 'down with the Church.' The judges decide contrary to their wishes and they say 'away with these judges' or they vilify them as unworthy of their offices.

The temperance people have maintained their cause with more dignity and effect than most others; but their chiefs are oftentimes too violent in their denunciations of men and measures that do not come up to the level of their views upon this subject. They have frequently allowed political demagogues to carry out their own selfish purposes by joining their cause and fighting under their banner. They have been too personal, and sometimes unjust, towards respectable men, who have been unable to throw off old prejudices at once, or who thought them carrying things with too high, or too free a hand. Other moral and religious sects, conservative and non-conservative, have not indulged in as strong and bitter invectives, but their spirit has been equally dogmatic and exclusive. They claim everything for themselves and are willing to allow little to others. They act upon the principle that they are absolutely right, and that all others are absolutely wrong. They are too extreme in their feelings and their measures, they seek to exaggerate instead of healing the differences which divide them, and are greatly given to harsh judgments and unwise fears. Now all this is mournful; it aggravates real evil, and lessens the chances of possible good. It makes religion and morality the victims of the passions. Under the guise of great and praiseworthy movements, the spirit of Christian liberty is crushed and trodden out. Now, if we desire to be really useful in our day and generation, if we seek to promote and carry forward with success the cause we deem it right to espouse, let us see to it that we change all this. Let us temper our zeal with moderation; let us learn to feel that others may have found some particles of truth as well as ourselves, and, especially, that they may be governed by high and pure motives. Let us not be so bigotted in our attachments, as to think that the world is coming to an end because there are those who adopt opinions contrary to our own, and are zealous in mantaining them. Let us not strive to hinder their expression; truth never prevails more gloriously than when in free contact with error. Let us be willing to give others credit for whatever of soundness or goodness they may possess, and it is not likely they are destitute of either. Let us not believe that the conservatives are wholly selfish. Their opposition to you may arise from the exercise of a wise prudence, or be the necessary result of a peculiar combination of the mental faculties, and not of a cold heart. Cover then what you conceive to be their faults with the mantle of Christian Charity. Do not mourn over them then, as if they were wholly lost to religion or virtue. Do not reproach them; do not suffer yourself to speak or think unkindly of them. They take a different position from you; they have a right to do so; be willing to believe that they, as well as you, are governed by high motives, and be not too confident that you are entirely right. And let us believe also that the zealous and enthusiastic are not so bigoted and visionary as we are apt to imagine them. Instead of crying out against their movements in the wholesale, and cutting them off at once from our sympathies, it would be better policy, and much better Christianity, if we would examine their opinions with candor and patience. Ask your own heart in its retirement if there is no truth in what they say, and, if it answer yea, do not refuse to acknowledge it, merely because its establishment may occasion you some personal sacrifice, or you may think the way they propose to effect it not the most prudent or practicable. Look boldly at the evils which surround you in life and society; confess them freely, and be anxious to meet any suggestions for their remedy fairly. In no other way can you be true men. If you cannot go along with their opinions or plans, you are bound to treat them with respect and kindness. They are your brothers; they are probably actuated by good motives; you may obtain some influence with them by moderation and prudent suggestion, but you may be sure that all attempt to exercise authority or force, will only increase ten fold the evils of which you complain. If they become over excited, do you, who pretend to more wisdom and steadiness, remain calm. Hold on to the principles you profess; but let no act of practical zeal betray you into injustice or passion. If you exhibit moderation mingled with love in all you say and do, there is nothing to be feared, by yourself or society, from any acts of fanatical reformers. A course like this is highly desirable to be pursued and maintained in respect to all parties and sects; but in our own religious denomination it is peculiarly appropriate and important. We profess to be liberal Christians. We have no creeds and prescribe no system of faith. It is true, there are certain articles upon which, I presume, we unite. But after all the great distinctive feature of liberal Christianity, as I understand it, is not the Unity, nor any other point of doctrinal faith, properly so called; but the union of men and women, professing to believe in Christ Jesus as the Son of God and the Savior of men, and in the New Testament as alone containing the genuine record of himself and his religion, upon the broad platform that each for himself and on his own responsibility, is to determine what this record contains and requires; and that no one else, be he priest or friend, has any authority whatsoever to bind his conscience, force his judgment, or question his sincerity or correctness, excepting by the use of open, fair and candid argument. This is true, liberal Christianity, and nothing less than this can be it. It is true protestanism, and every thing short of it is a departure from its great principle, and a falling back upon the bigotry of the dark ages. If this be the case, we, of all Christians, are bound to be moderate in our judgments, and kind in our affections one towards another. We must not expect, and we ought not to wish, that those, who adopt our great principle of union, should agree with us in opinion upon all points. We are bound to desire thorough and unfettered examination and discussion by every one; why then should we fear or ever be disappointed at their result. Different minds, if they act independently, must come to different conclusions;—unanimity is not the object in view of liberal Christianity, but unfettered, conscientious action. Let us do nothing then to check the perfect freedom of action; for in this alone is life. It may lead to much extravagance; it may even break out in places into licentiousness; but, let us not be moved by it to anger, violence, or even fear. If you will remain calm and firm, casting no unjust reproaches, attempting no unauthorised control, exercising towards all a spirit of love and charity, and proving yourself at all times, a sincere, humble and consistent follower of Christ, be assured your influence will not be without its effect, and that a higher and more efficient religious state will be the result of what now seems to you so alarming. We have said thus much because we feel that the present state of the denomination calls loudly for the exercise of all the qualities of which we have spoken. There are many differences amongst us on points of doctrine, discipline and practice. There are many extravagant theories and opinions thrown out; there are vigorous endeavors after new measures and practices. There is a great tendency to excitement. There is much anxiety as to the result in many minds. Under these circumstances, we are satisfied that nothing but a firm faith in the power of truth, tempered with a moderation and charity that beareth all things, and never faileth, can save us from falling to pieces. By this we may conquer, but not otherwise. Oh! Lord God, give us all faith, patience, moderation, forbearance, charity, is our daily prayer, and the prayer, we trust, of all who wish well to the cause of religion or humanity.

S. B. G.

For the Register.

IMMORTALITY.

Every thing on earth, all that is around us, is subject to change. Day succeeds the night—joy gives place to sorrow—health to sickness: man lives,—anon, he dies.

All this, in respect to the outward,—the mortal—that which pertains to the world in which we live. Particles of matter will be changed. These living, breathing bodies, must decay.—Their original element is dust; to earth they are at length consigned. And this we call death! Blessed be God, the Christian never tastes of death; he is as it were, translated to the throne of God! not in a chariot of fire; not by a visible convoy of seraphic beings; a cloud may not receive him from our sight; yet, he as truly ascended, as though, on cherub wings, he had cleft mid air, while we were gazing 'steadfastly toward heaven.' But do we in reality gaze toward heaven like the primitive disciples, who witnessed the ascent of their Master? Do we not rather look down to the earth for our friend? We garland his grave, and inscribe on the tombstone, 'Here lies.' Need we the voice of an angel to sound in our ears the counter language, 'He is not here; he is risen!' You may 'behold the place where they laid him;' where his mortal form doth slumber. You may weep over that silent sepulchre; but *your friend is not there.* He hath joined the company of the redeemed. He is associated with 'the spirits of just men made perfect.' Oh weep not then for him, but 'weep for yourselves and your children.' He is safe, he is at home; and it is a happy home; oh, how happy! far, far exceeding the happiest home upon earth! There is no sin there—nothing but goodness; no suffering there—nothing but joy; no enemies there—all are friends; no death there—but life everlasting.

The soul is immortal! why need we fear the grave? why need we fear what men call death? It is but the summons for our departure to a better world. Why need we dread the thought? Why need we conjure up imaginary terrors, and encobe the hours of our exit in vestments of woe? Why need we grieve for others? Why need we mourn for ourselves? It is our Father's good pleasure to release the soul from its earthly tenement. Ought we to complain? We desire the best good of our friends, would we withhold from them the joys of heaven? Jesus welcomes them. He says to their spirits, 'Come up hither.' Are we desirous they should still remain upon earth? If we are their true friends ought we not rather to rejoice at their departure?—Great indeed is our loss, but greater still is their gain. God hath removed them to a holier company, to a brighter land. Let us rejoice at their happy release from the sins and sufferings of this mortal sphere. If it were not His will that they should be taken hence, then it would be no sin to repine. But we know that He hath called them, and they have been obedient to that call. To them the words of Jesus are verified, 'Where I am, there shall ye be also.' Oh happy state! an immortal home! They are 'ever with the Lord.'

The soul is immortal! all else will perish.—This alone, shall endure *forever*—forever! Here our life is begun, but here it will not end. Life has begun,—never will it cease! The *body dies, we ever live.* The future will beto us a continuation of the present, as the present is a continuation of the past; all to be swallowed up in eternity. In view, then, of our immortal destiny, let us ask ourselves the question, 'What manner of persons ought we to be?' Let the answer be a practical one. '*Let us live while we live,*' that our exit from this world may prove peaceful and happy; that heaven may be the home of our immortal spirits, and saints our everlasting companions.

T.

For the Register.

REPENTANCE AND LIFE.

The *simplicity* of the Gospel, is spoken of in the New Testament, as one of its most valuable properties, and unless it is kept free from all extraneous matter, the wheat kept clear of all chaff, and promulgated in the same *simplicity* that it was by the first teachers, little benefit can be expected from it.

If it had been loaded with all the theological, metaphysical, philosophical, and I may say, nonsensical matter, that it now is, could the poor and the ignorant have received it, and that with gladness? Jesus says, among other things, 'tell John that the poor have the Gospel preached to them.' Therefore, the Gospel must have been easily understood; likewise, something that met the wants of those who received it; for they received it with joy; it affected their hearts, and they were made the better for it; they rejoiced in God; rejoiced that they could now see that God was their Father, that he was a forgiving God, that their sins, for which they had sorrow, were forgiven.

Faith and *repentance* were the first, and most prominent exercises of the mind, on the promulgation of the Gospel, and from which sprang all the Christian virtues. Consequently, it is of the greatest importance, that those terms should be well understood by those who undertake to instruct others in the way of eternal life. Man, before Jesus came, was ignorant of God's character, so far as related to his dealings toward him; *before his* advent, man, by looking abroad upon creation, could see the *power* and the *wisdom* of God; but *could not* see his absolute *goodness.* From seeing so much sin in the world, and its consequent misery, likewise being conscious of so much sin in himself, and feeling his great responsibility to his Maker, he made unto himself *evil* Gods; Gods upon whom he could cast the odium, of at least a part of the sins and misery that man was heir to; hence arose the swarms of devils, that have peopled the imaginary world. All these Gods were supposed to require sacrifices, to appease their wrath, and conciliate their favor, and even at times their own children were not spared. When Jesus came, great light was thrown upon this attribute, *goodness;* man then knew the true God,—a 'Being' who 'would bring good out of evil,' who would overrule all things for the best.

Now a full *faith,* or perfect trust in this message, appears to be the Bible doctrine of justifying faith. This faith produces love to God; therefore it is said to 'work by love;' then '*Godly sorrow for sin,*' or true repentance, takes place, a 'repentance unto salvation' that 'leads to purity of heart, and enables us to overcome the world.'

It will be perceived from what is said above, that a faith in God's goodness, or, that he forgives sins on repentance, *precedes* a repentance that is *unto salvation.*

I will give a familiar illustration of my views. A son has transgressed the commands of his father, and left his home; he is conscious of his sins, is sorry for them and would gladly return; but he thinks and believes his father will punish him to the extent of his crimes,—he is therefore afraid. The father, for his great love towards him, sends a messenger of peace to him, saying, my son, return to me; I am still your loving father; I forgive your transgressions. The son, having *faith* in the messenger, accepts gladly the message, returns to his parent. He receives him kindly, love is elicited from his heart, he becomes a new man; he now sees more sensibly the goodness of his father, and is now ready to render to him thanks for all his favors, and obedience to all his laws.

E. D.

For the Register.

ON FREE INQUIRY.

The present state of Society furnishes conclusive evidence of the advantages and dangers of free inquiry. There is nothing, however good in itself, which if misunderstood, or improperly used, is not productive of evil. We cannot but rejoice that the temple of nature and the sanctuary of religion are free of access. There are no sentinels placed at the doors to overawe the people. The inquirer may enter, unforbidden by regal or papal edict. He is in no hazard of dungeons or faggots. Catholics and Protestants, Calvinists and Armenians enter side, by side. The mind is no longer compelled to receive the dogmas of priests for the truths of religion. The seals that closed the book of God have been broken, and the book laid open. Every one may read for himself. Let each one take heed how he reads. Freedom of inquiry! we rejoice in it. Let us examine the subject. What is freedom of inquiry? As now conducted, is it spurious or genuine? We will try this last question by its fruits. Freedom of inquiry may consist in the mind's being at liberty to investigate any and every subject without hindrance, restraint, or any apprehended evil. In order to make that freedom perfect, and to lead the mind to use it, there must be liberty for the mind to publish or express its own thoughts. A few men in earlier ages have dared to break from mental thraldom, in defiance of the power of kings and hierarchy, and to publish great truths on the rights of humanity, on government, science and religion. The majority dared not break their chains. There are other causes that prevent free inquiry, which should be removed. Prejudice and self-sufficiency are more in the way of free inquiry, than civil or ecclesiastical power can be. Prejudice not only shackles the mind, but blinds it. Self sufficiency thinks that it sees so clearly, that it precludes the necessity of labor and study. It decides at a glance, what it takes others years to investigate, and boldly asserts as truths, what no thinking person can believe. Popular opinion, the influence of authors, and the errors of early education must be removed before there can be perfect freedom of inquiry.

What is the character of free inquiry at the present day? There are no external hindrances. These have long since been removed, but prejudice, self-sufficiency, public opinion and the influence of authors hold oftentimes a governing direction of our minds, and we think as they dictate. We are free-talkers, but not free-thinkers. Let us look at the effects of this intellectual state, particularly in regard to religion. We of the present day, in very pompous manner, set up great claims to superiority over all preceding ages. That there is more general knowledge, and that science, literature and the arts are better understood than formerly there can be no doubt. That we have stronger, clearer and better disciplined minds, and purer and loftier principles is not so easily proved. We are not free-thinkers, so much as we are bold in our assumptions, and reckless in our assertions. What theory is so wild that it has not found advocates. What presumption so daring that it has not been adopted. How many, instead of sitting at the feet of Jesus in humble docility, have arraigned him at the bar of their own fallacious and impious tribunal, charged him with inconsistency, denied the Divine character of his miracles, and with the Roman soldiers set him at naught, or pierced his side with the spear of unbelief. God forgive us, miserable sinners.

RESPONSIBILITY OF THE CHRISTIAN CONNECTION.

We take pleasure in copying from the Christian Palladium, the following exposition of a system with which we have much sympathy:

'It is of the greatest interest to individuals and communities, that they possess a clear and definite understanding and sense, of their responsibility. It is one of the main-springs of action—the most powerful incentive to obedience.—The man of correct business habits never, for a moment, loses sight of his financial liabilities; and bankruptcy and ruin are the legitimate fruits of those who do so. But it is not to be expected that the financier will make an effort to meet liabilities of which he has no knowledge; or the Christian to perform duties of which he is not conscious. Hence, the importance of possessing clear and comprehensive views of our individual and associate responsibility.

It is conceived that the principle of individual accountability, has been better defined, and more clearly understood, in the Christian Churches, than that of a community. Though we might *yet* take many lessons on the former, with great advantage to ourselves, and profit to the church of God. Our views of Christian liberty, and of the inalienable right of private judgment, in matters of religion, have been calculated to awaken, in our members, a sense of individual obligation. Having taught, at all times, and in all places, that the HOLY SCRIPTURES are a sufficient rule of faith and practice for the Christian—that every man is bound in duty to search the scriptures, and use his best judgment in explaining them, and is alone accountable to God for his religious views—that God has given to men eyes that they may see, but to none the *right* of plucking out, or closing their own eyes, for the ignoble purpose of being led by king, council, conference, church, pope, priest or prelate—that he has never made one man the keeper of another's conscience, or commissioned him to reign *there,* 'legitimately, by the grace of God'—that a Christian church is not an association of master and slave, but a brotherhood of equals—that Christian fellowship is a union of free, intelligent, and responsible beings—and that, therefore, a *man* need not become a *thing* in order to become a member of the church of Christ, but, may stand erect before his fellow men, and if Christ has received him, claim on the authority of his great REDEEMER, a name and a place among 'the thousands of Judah,' we have laid, in the mind of our hearers, the foundation for the exercise of that noble independence so essential to the progress of enlightened piety.

If there is any peculiarity among the people who have chosen to be designated by the ancient, catholic, patronymic name, given by divine appointment, to the disciples at Antioch, calculated to distinguish them from other professed Christians, it is their *uniform* and *constant* adherence to the Bible as the only authoritative creed. This principle is deep rooted in all the members of our association. The weakest Christian, or the most gifted minister, in all our churches, claims, if his faith or character is to be tested, to be tried only by the word of God, the only recognized creed to which he has vowed submission. No decree of council, pope, bishop, priest, or prelate—no former precedent of church, council, or conference, avail any thing *here.* He claims to be weighed in the balance of the sanctuary, nor pleads in vain! Is he a Christian? is the first and last question to be decided.

The adoption and proclamation of these fundamental principles—these great first truths of Christianity, has had a tendency to bring us into contact with those religionists, whose inquiries after truth never reached further than their father's creeds; and whose veneration for 'ancient' was such that they chose to live where their fathers lived, and die where they died. The battle, on this ground, between the sticklers for a *human* creed and the advocates for the sufficiency of the holy scriptures, as a rule of faith and practice for the church of God, has often been sharp and severe. Death-blows have alternately been aimed by the contending parties, at the two systems; and with what effect must now be determined by the careful review of the hosts engaged in the conflict.

But what lover of reform, and Bible Christianity, who has stood up, in the strength and dignity of a Christian Patriot, and defended the character of his Savior as the '*only* constituted 'head of the church,' and the gospel as 'the perfect law of liberty,' but must now exult in the progress of these great principles of 'the reformation?' Who, but a papist or infidel, in view of what is transpiring, can doubt that the churches of the Christian connection, with no creed but the Bible—no Master but Christ, and no test of fellowship but evidence of Christian character, are founded on the great principles of the gospel, and of the protestant reformation. Are not the great leading protestant sects of Christendom at this moment retreating, before papacy and Puseyism, and falling back on the impregnable fortress of God's holy Word, as a perfect rule of faith for the church? HERE, entrenched as in 'a munition of rocks,' they will find a few veterans of the cross ready to receive them. And HERE it shall be said to 'proud papacy, Puseyism, and sectarianism of every grade, 'thus far shalt thou come, but no further.' The great battle is yet to be fought, between human creeds and the word of God—between cold, dead formality, and evangelical piety; and the great 'Captain of Salvation,' is apparently, at this moment, mustering his forces for the onset. It is deeply to be regretted that protestants should have so far ventured on papal ground, as to have received their first principles, to wit: that the scriptures are not a sufficient rule of faith in the church of God. And that any of the Lord's hosts should have ventured out against the 'man of sin,' with an armor, manufactured at the same armory, and so *verily* like *his,* as to be difficult to be distinguished. But, like David, they have essayed to go, in Saul's armor, and are compelled to retreat toward the rampart of Zion. The cry of 'the *Bible!* the Bible!' is the religion of protestants, is again heard in the ranks of the praying army. While Rome with her mitred head—her tripple crown—her scarlet robe—her deified saints, and human creed, is pressing the war to the very gates of Zion.

While the question at issue, is, whether the Pope, or Victoria, or the Synod, or the Council, or the Presbytery, or the Association, or the Conference, is the head of the church, the Bible Christian looks indifferently on; and says, 'let diamond cut diamond.' 'Let creed kill creed.' But when the sovereignty of his Redeemer, as the Head of the church, is contested, and the authority of the Scriptures denied, he feels an interest in the issue. He plants his standard on the walls of Zion—girds his armor about him, and, instinctively, feels for the 'sword of the spirit.' This, my brethren, is now our condition. We have nobly contended for the principles of individual responsibility, in the church of God, and for the sufficiency of the Scriptures for a rule of faith, and God has crowned our labors with success. Churches have been organized on these principles, and now God in his providence is making use of other means to help our cause. Papacy and Episcopacy are testing the strength and utility of human creeds, in the war they are making upon other sects. Many are too long or too short, for their Iron Bedstead, and *must* and *will* seek other and holier associations.—And, though we may now feel little sympathy for those, who are now so unceremoniously unchurched, by Episcopalians or Papists, seeing they have so freely, in times past, measured the same to others; yet we must remember an important crisis is approaching, and we should come up unitedly 'to the help of the Lord against the mighty.'

R.

CONFESSION OF FAITH.

I must begin with telling what I do *not* believe. I do not believe it ever was intended that we should draw up an exactly defined and perfect system of unvarying dogmas in religion. And the reason the Bible is so refractory under this process, and that so many have sadly complained that every sect can make revelation speak its own language,—the *reason* is, that God never intended, and his servants never wrote it for this use. And if any one expects from me a sharply arranged and metaphysically argued plan of all belief, he must be disappointed. The world of spiritual truth can no more thus be reduced into the forms of logic, than can the glories of the outward creation. If men charge upon us, that we have no humanly drawn up and dogmatical creed, explicit and unchangeable in every point and sentence, let us rejoice in the accusation as honorable, just in proportion as it is true. I believe in the infinity of truth, and that no statement can exhaust it. I believe Christianity was sent to give us far-reaching glimpses into the spiritual world, and not to confine our minds within any set number of precise conceptions. I believe that, to have our faith living and efficacious and of any real value, it must accordingly be assidnously brightened and enlarged by ever new meditation and reading of the Scriptures. I believe it was not intended we should have the most genuine and satisfying faith, without fresh thought and persisting effort of our own. There is no lower price. I believe that difficulties are placed in our way by God for this very end. I exhort you, then, to settle down in no dead dogmatism of your own or others' assertion. And, in meditating and preaching, I exhort myself not to rest in the poor and imperfect statements of God's infinite truth, of Christianity's unbounded revelation I have already made, but to press on to an ever higher and wider reach.

But all this hinders not the propriety of making, at any time, a general confession of faith,—of those conceptions of religious truth, far above the range of binding creeds and sectarian bigotry, which we may have attained. There are great ideas and fundamental principles, about which all our thoughts in religion must gather. And we may endeavor to set forth these to one another according to our best ability. If, then, I can help you to obey the Scripture which enjoins,—'Be ready always to give an answer to every man that asketh a reason of the hope that is in you,' I will cheerfully make *my* confession,—though of course, in so brief a space, many points must be omitted, upon which individuals might be interested to hear, and for which they must be referred to other discourses.

First, then, I believe in the Infinite Spirit, God, Almighty, Father of angels and men.—Common words,—but they express the greatest thought the mind can conceive,—that not matter is original and ultimate, but spirit creating and informing matter—that not chance reigns, but wisdom in every motion,—that not cold indifference grasps the forces of the universe, but love guides them for human good; that man is not an orphan,—but the lowest tone of his prayer (scornfully doubt it as unbelief may,) goes beyond the seats of cherubim,—that there verily is a God to hear, to answer, to bless; *this* is the most inspiring idea by which the mind can be possessed. It should be the idea most frequently apprehended and referred to, most diligently clarified, most continually enlarged, most devoutly embraced as the only medium of access to the only One who is at all times sufficient for our guidance and comfort. First of all, more than all, I believe in God. How much it implies! In the hour of extremity, how the belief in Him seems to include all else. It may be thought no great and distinguishing thing to believe in God,—but a very common-place and undisputed creed, held by all alike. An Atheist is a monster.—Atheism, says the metaphysical philosopher, is an intellectual impossibility. The fool hath said in his heart—There is no God,—but even he can hardly believe what he says.

But think not it is therefore so cheap and easy a thing to believe truly and altogether in God. The vilest sinner cannot get rid of the conception of Him, cannot work the traces of His inspiration clean out of his nature,—but he, as much as he can, forgets Him; debases and distorts the conception of Him, casts away his childhood with Him, till the Fountain of Blessing appears to him but as 'consuming fire.' To believe in God to any purpose, the eye of our intelligence must; with a filial look, be often erected to Him, till He becomes to us more than a name, and human parentage appears but the emblem of the great Parentage on high. Then skepticism can shoot no arrow through our heart, and doubt spread no cloud over our understanding. The clear perception of a good and just God will be our sun and our shield. Well do I remember, as from time to time I have conversed with a friend, one of high intellect and upright character, after we have discussed the great themes of moral duty and spiritual truth, how, at the highest point of the conversation, with a voice husky from emotion, he will close with saying,—*I believe in the Divine Equity*:—summing up all that thought and reading and suffering (in his case of various and peculiar keenness) could teach, in that one grand immovable truth. And so it is. In the hour of strong feeling, in the hour of mental vision, we enter into no minutiæ,—but few, few and glorious, are the principles by which we hold fast. The mind, long tossed by the deluge of anxiety and fear, settles on a Mount Ararat, and is at rest.

Indeed, the next great article of faith, I would specify, immediately grows out of the first. I believe that not only God is, but that God hath spoken. I believe in His word. I believe in the Bible. We do not worship this infinite spirit in veiled and speechless majesty alone. We do not worship Him in the silent wonders of His hand alone. Lo! His face is revealed, and his mouth hath spoken. Language, human language, that our ear can hear and our soul understand, tells us more of the Supreme Being than all the grandeurs of creation can distinctly attain to. The engraven tables of stone open a meaning clearer than the thunders of Sinai can pronounce, though they emphatically authenticate. And those words respecting Jesus,—'He opened his lips and taught them, saying,'—are a deeper introduction into the mind of God, than miracle and prophecy, which yet seal his commission to teach. I believe then in the Bible as God's spoken word. If He would speak intelligibly to men, He will speak of course in human language. He will use the lips of a man. He will conform to the associations of human reason and fancy, that give to language its signification. No other way can he speak, and be heard and understood. Strange, that so many objections should be made to the Bible in forgetfulness of this principle.—So I believe His illuminating inspiration, in the souls of His chosen prophets and ministers, hath spoken. In the various books of the Bible it has indeed spoken in various ways, with various degrees of clearness and elevation, according to the age of the world, and the progress and power of appreciation of the race,—like the note of a trumpet, beginning faint and low in the earliest antiquity of time, but rising into inspired prediction and swelling into sacred Psalm at a later period, till it ends in the full note of the sweetness of divine mercy in Jesus Christ. I do not suppose this inspiring spirit miraculously changed the natures, and rendered omniscient the minds, or faultless the characters of all whom it possessed. It was given, we are told, to but one without measure. But I believe that in all, to whom it was given, the evident signs of their privilege can be traced by the superior wisdom and dignity of their writings to mere human efforts, not only of their own, but every subsequent generation. But, while being witnesses of God, they retain also their free-will and natural traits; and the very fact, that they have not ceased to be rational men, gives their testimony value.—Nay, the light of inspiration becomes even more instructive as it falls on their imperfections,—which are never such as to rob their communications of any symptom of nature and truth. I do not believe Moses was commissioned to slay the Egyptian, or David inspired to curse his enemies, or Paul directed to revile the High Priest. But where is the difficulty in supposing all these persons to have been chosen instruments of God's spirit, though that spirit did not at once supernaturally annihilate every mortal error and ignorance and infirmity of their minds. Had it so done, they would have been angels and not men, and men could not understand them. I rejoice in that variety of the Bible, by which it brings forth the utterance of God's word from tongues so various, the echo of His voice from the hollow chamber of so many different hearts. Even as the same air, as it breathes over one string or another, or courses through one pipe or another, gives a differing strain or chord, and yet from the full organ and the wild delicacy of the Æolian harp alike brings forth music, so does the melody of God's inspiration come varied from the various minds it has entered, and rise up in unison from every part of the Holy Scriptures, making the blessed Book a thousand-voiced harmony, instead of a single tone. Yes,—I believe in the Bible, *the Book* (as the word signifies) which has not withstood the tide of centuries, and been the best of all teachers of the human mind, to be set aside by the reckless criticism of our day, or the pretended superior wisdom of a few individual minds. It will still resist the tooth of enmity and the moth of decay, and but speak louder and wider to the sons of men as age comes and rolls after age.

I believe, again, not only that God is, and that God hath spoken, but that God hath lived upon earth. I mean, that the life of God, the very principles of His Being, have been lived out among men in Jesus Christ. Blessed Revelation indeed! The great mournful mistake of the human mind, in all ages, has been about the divine character. Their own evil desires, men have strangely glorified into shapes of divinity. They have had their deities of pride and pleasure, as well as of wisdom and power. Now they have offered worship to a Supreme Justice, and now to an Almighty Selfishness. Nor have they even yet got over this fatal tendency to fashion the Creator after the low model of their own minds and prevailing passions,—the predominating conception of God, with not a few, being that of a jealous, arbitrary king, differing from an Alexander or Charlemagne, in that His will is irresistible, and His empire without bounds. Is it not the world's blessing then, to have God 'manifest in the flesh,' in Jesus Christ, reconciling the world by his death, and saving it by his life,—not only saying, that God is a Father, but presenting the divine disposition and proced-

ure in a living form in his own person. The all-embracing scope of God's action, on the stage of Immensity, we cannot comprehend, more than an infant can the revolutions of the stars. But it is verily represented within the compass of our eye and understanding, in the mortal career of Jesus Christ. He was all of Deity flesh could contain. And we can decide whether any design or course, which men impute to God, is worthy of Him, by asking if it would have been formed or pursued by Christ. In this principle we have a touch-stone of inconceivable potency. Its thorough application would dissolve many a scheme of sectarian belief, and alone reform our whole theology. [Bartol's Sermon.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 17, 1844.

MR. MASON'S REPLY TO OUR REVIEW OF HIS TRACT.

In the last two numbers of the 'Christian Witness and Church Advocate,' Mr. Mason has made a reply to our review of his Tract on the 'Divinity of Christ,' occupying over nine columns of that paper. It is written with ability, and as far as we are personally concerned, has the character which he awards to our review of being 'marked by a mild, decorous, friendly tone—which takes from controversy its worst feature.' We thank him for this. Our principal objection to his reply is, that it does not meet out to us the same even handed justice we gave to him. If we perverted, mistated, or evaded any of Mr. Mason's arguments, it could at once be seen.—There was his own language side by side with ours. There was his whole argument, in all its length and breadth and force, every word of it laid before our readers. We wished not only to avoid all misrepresentation, but if inadvertently guilty of it, to enable every reader at once to correct it. To Unitarians, to all into whose hands our paper might fall, we submitted the full and original statement of the argument to which we replied; and in return, an imperfect and crippled statement of our views and arguments is submitted to the readers of the 'Christian Witness.' They have only Mr. Mason's account of our criticisms and the weight of our objections, with an occasional brief quotation of our language, ending however, with an '&c., &c.,' when the whole sentence or paragraph ought to have been quoted, to have conveyed any fair idea of whatever force or point there was in what we had written. We submit that this is not an even-handed return for our free submission of Mr. Mason's whole Tract to our readers. Our readers and those of the 'Witness' are now on different platforms. They do not look from the same point, through the same medium, at the same object, and therefore all discussion between them, or carried on before them for their benefit and instruction, is useless. The Editor of the Witness commends to the attention of his readers, the 'rejoinder to a critique in the Christian Register upon the Rev. Mr. Mason's Tract;' but to what purpose we do not well see. His readers, as a body, have never seen that critique, many of them probably have never heard of it; and if it had any force or merit, they can get but a very meagre idea of it from the 'rejoinder.' It seems to us that they who conduct controversy in this way, should have little to say about misrepresentation, and setting up a man of straw and then demolishing it. We make these remarks, however, for the benefit of the Editor of the 'Witness' rather than Mr. Mason; as it rested with the former we suppose, to determine what should go into the columns of his paper. We have the columns of our own paper at our command; Mr. Mason has not, we suppose, the columns of the 'Witness' at his; at least we are disposed to give him the benefit of this apology, and to believe that had it been in his power, he would have treated us in the same fair and generous manner we treated him. But wherever the fault lies, it is evident that the relative position of the readers of the 'Register' and the 'Witness' are now changed. Our object was the elucidation and presentation of *truth*, through the discussion of a great subject, conducted on fair and equal terms, in a spirit of mutual kindness and respect. This, however, can not be effected by publishing in the 'Register' the whole of what is said on both sides, while only one side is given in the 'Witness.' We do not feel called upon therefore, to continue the discussion on these terms, or to reply at any length to Mr. Mason's rejoinder. We refer to it simply for the purpose of making one or two remarks by way of explanation.

Mr. Mason regards our remarks 'about the claims and titles of Bishops, &c., &c.,' as 'irrelevant matter,' and thinks it 'somewhat singular that this little Tract, defensive in its arguments, should receive just such criticism.'—We do not perceive this 'irrelevancy.' We gave as one of our reasons for noticing the Tract, that it had the sanction of an ecclesiastical body, that it spoke for a denomination and not for an individual. At the head of the Committee authorised to stamp the Tract with this sanction is Bishop Eastburn. The first Tract of the series, Mr. Mason's being the second, bears his name for its author, as 'Bishop of Massachusetts.'—Our remarks about the claims and titles of bishops, therefore, came in perfectly naturally and do not seem to us irrelevant. We did not make them in a captious spirit, nor from any desire to derogate from the just consideration and respect due to a distinguished clergyman, honored, faithful and useful in his sphere—but because truth and fact, and a zealous care for the liberty with which Christ has made us free, seemed to us to require it. The title of 'Bishop of Massachusetts' is either inappropriate or assuming. Do the Episcopalians admit that there are any Christian Churches beside their own in the State of Massachusetts? Do they admit that the Baptist, Methodist, Congregational Churches are Churches of our Lord Jesus Christ, entitled to the name and privileges of Christians here, heirs to the hopes and promises of the Gospel hereafter? If they do, then the title of 'Bishop of Massachusetts' as applied without limitation or explanation, to the head minister of their Church in this State is *inappropriate*. It does not express the fact in regard to the position and office of the individual. He is not bishop of Massachusetts any more than Bishop Fenwick of the Catholic, or Bishop Hedding of the Methodist Episcopal Church are bishops of Massachusetts. If the Episcopalians hold these others not Christian Churches, that they have no claim to the name and privileges of Christian Churches, and regarding themselves as *the* Church, call their chief minister Bishop of Massachusetts, then the title is assuming, arrogant, and therefore offensive. On either supposition, the title, used without limitation or explanation, is objectionable. It either does not express the fact with regard to the position and office of the individual; or the fact, which it assumes to express, and does express, if it express any thing, is one which, if put forth in a more distinct form, would be regarded as arrogant and insulting by nineteen twentieths of the people of Massachusetts. We do not suppose that Bishop Eastburn, or Mr. Mason, or the Episcopalians generally, mean to express this fact or make this assumption; at least we have too much respect for their good sense and Christian charity to suppose they mean to make it,—but we ask, why use a title open to these objections? Unless wishing to claim more than dare be boldly and unequivocally expressed, why express more than is claimed? To call the General Secretary of the American Unitarian Association, 'General Secretary of Massachusetts,' or to call the Moderator of the Massachusetts Convention of Congregational Ministers, 'Moderator of Massachusetts,' or the Presiding Elder, of the Massachusetts Methodist Conference, 'Presiding Elder of Massachusetts,' would, to say the least, be regarded as a singular misnomer. Why call the clergyman presiding over the forty or fifty religious societies composing the Episcopal sect in this State, 'Bishop of Massachusetts?' In common conversation and for the sake of brevity, this may do very well; but when printed as a title, designating office, it should be Bishop of the Episcopal Church or Churches longer in Mass, unless said Bishop assumes that there is and can be no Church without a Bishop.

We have dwelt upon this point longer perhaps, than its importance demanded. But as we have been thought, even we believe, by some of our friends, rather captious, fault-finding in this matter, we have thought it desirable to express ourselves a little more at length.

If we know our own hearts we are not moved by any spirit of this kind. We are ready to accord to any denomination the same liberty we claim for ourselves, in respect to Church organization and the administration of religion, and to their clergy any titles indicative of respect or office they may justly claim or use; but we seriously think that the custom prevalent with the Episcopalians and their Bishops, of styling them Bishops *of* the States in which they reside, instead of Bishops of the Protestant Episcopal Churches *in* those States, (and this often, when the Episcopalians in these States are but a small fraction of their Christian citizens,) is either singularly inappropriate or grossly assuming; and knowing as we do from the records of ecclesiastical history, that the simplicity that is in Christ is easily corrupted, that *names*, that seem at first to be used without any very definite meaning, gradually become the *things* they really do mean, and feeling as we do, that the price of religious as well as civil liberty, is perpetual vigilance, we have felt constrained several times to bear our testimony against this custom—and this not from a desire to injure or wound the feelings of any individual—we have been sorry to run the risk of doing that—but because our respect and care for Christian liberty, our desire that the equality, as to rights and privileges of all denominations may be ever preserved in our land, is stronger than our respect for any man or body of men.

In noticing a tract emanating from the Episcopalians, under the sanction of one of their Bishops, we considered an allusion to this matter as natural and relevant; and if any notice was taken of the allusion, to declare the meanning of the title alluded to, the sense in which it is used, and to set forth from reason, propriety, or Scripture, the grounds on which its use is to be defended, would, it seems to us, have been a better notice than the charge of irrelevancy.

As to the surprise which Mr. Mason expresses that his tract, 'defensive in its argument,' should have received such criticism, we can only express our surprise that he should so describe his Tract. Had we considered him acting on the defensive, we should certainly have respected his position. But is his Tract defensive in its argument? To us, it wore the aspect of an attack. What is it a defence of? The Divinity of Christ? How? By setting forth the arguments from Scripture and reason upon which that doctrine rests? No! It begins by attacking those who deny this doctrine. It asserts that they deny it because it is 'a hard saying.' Its main proposition is, that 'the strongest ground taken by those who deny the Divinity of Christ may be resolved into objections' founded on general reasoning, rather than the want of sufficient Scriptural evidence in its favor; and its object is to set forth the weakness of this ground. If this is not an attack upon those who deny the supreme Deity of Christ, what would be? We find no fault with Mr. Mason for making this attack. He or any other person has a perfect right to make it. But we considered ourselves as acting on the defensive, and therefore we followed him so closely, disputing every step of his progress.

A single word of explanation upon another point. Mr. Mason says that our affirmation that 'there have been bishops of the English Church, and many of its clergy, who were really Unitarian,' is casting upon them an 'imputation of the most *direct* and *barefaced hypocrisy*.' Our reply is that we simply stated a fact, which Mr. Mason himself does not deny, and we stated it on Episcopal authority. Some few years since one of the English periodicals contained a list (prepared by an Episcopalian) of 'the clergymen of the established church of England, whose careful, conscientious study of the sacred oracles conducted them to Unitarianism.' This list contains the names of some who left the established Church, and took charge of Unitarian parishes, and of many who remained in it. On it are the names of Archbishops, Bishops, Prebends, Fellows and Profs. of Colleges, Vicars, Rectors, Curates, all ranks and orders of the Clergy.—Here is the fact. We do not make, and are not called upon to reply to the imputation of hypocrisy. Mr. Mason says 'we should hardly like, however, to claim fellowship with such men, whatever their station or name.' We do not claim fellowship with them. We do claim fellowship, or at least, entertain a most high respect for the moral integrity of those, who 'conducted by a careful, conscientious study of the sacred oracles to Unitarianism,' have nobly dissolved their connexion with the establishment, and, as in a recent instance, exchanged an incumbency in the Church, worth 8000 pounds a year, for the charge of a small Unitarian parish, paying 80 pounds a year.

Mr. Mason knows, very well, that seventy or eighty years ago, the liberal and Arminian tendencies of the Church of England were very manifest. The propriety of requiring a subscription to articles of faith, the justice and expediency of making some alteration in the ecclesiastical constitution of the country 'for the relief of tender consciences' were subjects of frequent and thorough discussion. Pamphlets were published, Parliament petitioned, and a general discussion awakened. Little change, however, was effected. The public mind rested in the conclusion, that the articles, were 'articles of peace,' not requiring in the mind of the subscriber a very rigid and exact interpretation of the words, and therefore allowing a good degree of liberty to the 'tender conscience' of the individual. Influenced by this consideration, many clergymen of liberal principles and whose theology differed widely from that to which a rigid interpretation of the 'articles' would lead, thought that they could conscientiously remain in the Established Church, and do more good by exercising a liberalizing influence *in* it, than *without* it. This is the light, at least, in which we are disposed to regard their conduct, It is not for us, however, to explain this conduct. We merely stated a fact: 'we are not disposed to impute hypocrisy.'

We want to say one word of explanation upon another point. Mr. Mason says, the reviewer 'declares his opinion that it is a matter of no practical importance whether we hold the Savior to be almighty or not.' This is not precisely our phraseology or sentiment. We hold the Savior, as the Savior, to be almighty, 'able to save unto the uttermost, all who come unto God through him.' The amount of what we said was that the Trinity was of no practical importance, that the additional idea of a Trinity of persons in the Godhead, adds nothing to the moral influence of a belief in God—and is not this true. Were it possible for human wisdom to discover the individual, we should like to find the most devout and practical Christian, of trinitarian sentiments, to be met with upon the face of the earth, and ask him, whether it his belief in one God, supreme in all glorious and benignant attributes, the creator, preserver and moral governor of men, that really, practically, and habitually excites and sustains his devotional feelings, his convictions and his discharge of duty; or whether these positive influences of religion come to him from his distinctive notion that the Divine being is tri-personal, triune? We cannot doubt as to what would be his answer. If he were a man of any clearness of mind, capable of an unprejudiced examination of his own nature, and the springs and motives of his moral action, we are confident his answer would read thus:—'It is not my blief in the Trinity, it is my conviction that God is pure, holy, almighty, every where present, it is this that inspires me with religious awe. It is not my belief in the Trinity, it is my conviction that God is *love*, that he is good, gracious and mereiful, this it is that wins me to the love of God and goodness. It is not my belief in the Trinity, it is my conviction of God's universal presence and agency that sustains my daily faith in providence and comforts my wounded heart under the sorrow and trial it may be my lot to bear. It is not my belief in the Trinity, it is my conviction that God is the rewarder of them that diligently seek him, that he is a moral governor and a righteous judge, it is this that excites me to those moral duties he demands, arms me against those sins he forbids, makes me strive for that holiness he requires' This we think, would be the answer of any practical and devout Trinitarian, who was at the same time of an unprejudiced, candid and enlightened mind. For it seems to us that it must be admitted by all, that the Trinity, whether true or not, has not in itself any moral or sanctifying power. It is not an attribute of God; not a part of his character, but a mere mode, and perhaps a mere conception as to the mode of his being. Whether we regard God as existing in one or in three persons, he is still the same almighty, eternal, omniscient, omnipresent being, infinite in wisdom, goodness, mercy, purity, truth; and it is then, the natural and moral attributes of his character, that make him an object of reverence, gratitude, trust and obedience. These form the real aliment of the soul's devotion, the 'one,' the positive faith of Christians as respects God. From these flow to all both Trinitarians and Unitarians, those religious influences, that sanctify the heart and regulate the life.

There are one or two other points upon which we should like to say a word in explanation; but they are not important and we have not room for them. We do not enter into a general consideration of the arguments aduced in Mr. Mason's reply, for the reasons already given. We have not received the same even handed justice we extended. We are not on the same platform, before the same audience, and we see no benefit to result from pursuing a discussion before two sets of persons, one of whom has the whole of what is said on both sides, the other, only what is said on one side.

We take our leave, therefore, of Mr. Mason, giving back to him the assurrance, which he has so kindly expressed at the close of his reply, that 'if any expressions have fallen from our pen at variance with that personal respect which we would maintain towards him, they misrepresent our real feelings, and in the humble hope, that faithful alike, each to his own convictions of Christian truth and duty, we may meet with joy in that world, 'where we shall know even as we are known.'

UNITARIAN VIEWS OF SCRIPTURE.

There is a subject brought under prominent treatment in Mr. Mason's reply to our review of his Tract, upon which we wish to say a word by itself independently of the general remarks which we have offered above. Our reason for doing this is because we frequently meet in Orthodox writers and journals the same kind of arguing which Mr. Mason offers. What we say of him therefore, we say of others.

Mr. Mason insists, notwithstanding our positive statement to the contrary, that our strongest arguments for denying that Jesus Christ is God, come not from Scripture, but from reason. Will he allow us in all kindness and gentleness to say again that we consider the Bible to be the strongest possible defence and advocate of our views, and that we should not dream of denying any doctrine that it distinctly taught because it transcended our reason? We maintain that our common Bible though translated by persons under a Trinitarian bias, is throughout a Unitarian book; our Scriptural argument we consider invulnerable. We think Mr. Mason is under a mistake as to the point at which we introduce the argument from reason against the Deity of Christ. Let us briefly indicate it. We find a very simple key to all the passages in the New Testament which refer to the Savior. Peter after the illumination of the Apostles at the Feast of Pentecost, confronts the Jews with the charge,—not of having put to death God Almighty—but of having crucified 'a man approved of God.' Here then was an all important announcement informing the Jews of the extent of their sin. Jesus Christ was not only a man, but 'a man approved of God,' an epithet which can be ascribed to no other being that ever lived. *This designation, taken in its length and breadth, will cover every title, every epithet of honor, every eminence, excellence and exalted description attached to Jesus Christ or claimed by him in the New Testament*, while it maintains a rigid distinction between him and the Almighty, to whose gift and endowment and commission he ascribed all his derived power and authority. Such in our view is the simple key to every passage relating to Jesus Christ. From this we turn to the Trinitarian view, which abounds in perplexities, ambiguities and all sorts of difficulties of interpretation, and is at last obliged to avail itself of the Theological figment, that two individual *consciousnesses*, or natures, a divine and a human, were united in the one being Jesus Christ. We object to this doctrine as unscriptural, as irrational, as forced and unallowable. When told that Christ was God, we object that he professed ignorance of some events, an inability to do anything of himself, &c. The Trinitarian answers—'but when he speaks thus it is in his human nature, while at the same time he was omniscient and omnipotent.' We reply that this artifice is inadmissible. When an individual speaks, he personifies himself for all that he is. If Mr. Mason will pardon us, we will venture on an illustration. This Theological figment seems to us, to be paralleled, by supposing that an individual, a member of a firm of three persons, who together own an estate, when called upon by a tax-gatherer, is at liberty to say that he does not own the estate, or know anything about it, meaning to profess this in his individual capacity, though as a member of the firm he could not speak in this manner. We maintain that the doctrine that Jesus Christ was the God who sent him into the world, is unscriptural, and that the arguments, artifices, suppositions and figments, which are adduced to support it, are irrational. Jesus Christ has no epithet of honor or dignity, which is not warranted and explained by the assertion, that he was one 'whom the Father sanctified and sent into the world.'

We have one more remark to make concerning Mr. Mason's reference to Scripture. To show that Unitarans treat it irreverently, and speak of it loosely, he quotes a few passages from Dr. Priestly and Dr. Palfrey, which make as they are quotec, startling statements. We think nothing can be more unfair than such quotations. Latitudinarian statements are thus culled from Unitarian writers without the slightest hint being given of the reasons which their authors allege for them. Such statements are thus made to appear as specimens of wanton trifling with sacred things, father than, as their authors present them, opinions formed in view of the insuperable difficulties, which in their judgment, sound criticism shows will divest all other opinions. Thus we hear Trinitarian preachers asserting the verbal inspiration of the Scriptures in a sense which we are satisfied cannot be maintained. We believe that many among their auditors are made skeptics and unbelievers in this way. We are led to search out what view of the Scriptures is tenable, being as much interested and inclined to support their reverence and authority, as is any Calvinists. We take for instance the narrative of Paul's conversion, one of the most sublime and important matters for evidence and doctrine related in the New Testament. It is remarkable that the narrative is thrice repeated, once by Luke as history (Acts ix,) and twice in Luke's report of Paul's speeches (Acts xx ii. xx vi.) Now Luke says that the men who were with Paul heard the voice which addressed him, but Paul says they did not. What shall we say about this direct contradiction, and other incongruities which we find in the New Testament? With all the interest to exalt it that a Trinitarian has, we must cast about as for a view of it which will meet these difficulties. We state the result perhaps in strong terms. The Trinitarian who is teaching people that the Scriptures are verbally inspired, quotes a single sentence of our conclusion *without the reasons for it*, to bring us into contempt. We are confident that when we submit this matter to Mr. Mason he will reply with all sincerity and courtesy, that such a judgment of us is unjust. Unitarians are often charged with perverting Scripture and thus sustaining their views. But the effect is put before the cause. Unitarians have been eminently critical students of the Scriptures, and *have chiefly been converted to their opinions from Trinitarianism*. One, the chief means or cause of their conversion was the discovery made by critical study that the passages which they had supposed to teach Trinitarianism, did not teach it. This discovery has compelled them to become Unitarians, while they are charged with driving Trinitarianism out of the Scriptures because they resolved to be Unitarians.

THE CHAPLAIN OF THE MASSACHUSETTS STATE PRISON.

The official proceedings in the last Gubernatorial Council and in the present Legislature relative to the exclusive course pursued by the Rev. Jared Curtis, Chaplain of the Prison at Charlestown, have called forth remarks from all of our religious and from some of our secular papers. We think all must have admired the manly and explicit confession of the Chaplain by which he admitted without any shuffling or evasion the course that he had pursued, and boldly professed conscience and duty. He is not a man to care for mere abuse; we think, however, that he may be willing to reconsider his measures, for in our mode of viewing the matter he has exceeded the liberties and powers entrusted to him, though we believe it was from a sincere sense of duty. He acknowledges that he has forbidden the use of Roman Catholic, Unitarian and Universalist writings. It would appear likewise that he turned a cold shoulder to Rev. Charles Spear, a Universalist, who, as he was preparing a book against Capital Punishments, had sought interviews with the prisoners for purposes connected with his object and his office. This same Mr. Spear has done much towards bringing his own profession into contempt, by offering a petition to the Legislature, that if Capital Punishments are not abolished in this State, clergymen may be made to execute them. Whether or not he used the privilege which he had for some time enjoyed of visiting the prison, for a purpose not conformed to the laws and rules of the Institution, we cannot say.

Mr. Curtis fills an arduous office, and we believe is sincerely and devotedly laborious in his efforts to benefit the prisoners. He has had long experience in his work, he treats all who come under his care with kindness, and parts with each convict on his release, with the most judicious advice and counsel. We believe, however, that he has a most unchristian creed, to which his own kind heart, and his manner of preaching unfortunately do not add any attractions, and we are satisfied that a prison is the last of all places in which Calvinism ought to be dispensed, as its corruptions of the Gospel, its hideous views of God, its tracing of all sin to Adam, its doctrine of human inability, its smooth preaching of Free Grace, of involuntary regeneration, &c., have a tendency to harden the heart of a sinner, to curl his lip in scorn, or to yield him up to despair. That so many prisoners after having been confined there for years, and having listened to morning and evening prayers, to Sabbath School and pulpit teachings and to private exhortations, should yet return there as convicts, a second, third and fourth time, is, as we must judge, an implication that they have not been taught the Gospel of Jesus Christ. Yet Mr. Curtis was educated in these notions which were once commonly professed and are now taught by some clergymen in New England, though the Bible has probably been read by at least a tenth part of each generation. He has never learned to see beyond them, and he is true to his best convictions when by unwearying efforts and devoted zeal, and with the purest purposes he seeks to instil them into the minds of the convicts.

And Mr. Curtis is but one of those, of whom there are many, and will yet be more, who receiving from a government which favors no sect, an office which brings him into collision with all sects, receives abuse for doing what he feels bound to do. No provison is made by the Laws of the Institution for the circulation of any books, or the services of a Sunday School among the convicts. If a convict of any particular sect, Roman Catholic or Protestant, should in sickness wish for a minister of his own views, the Warden is the one to grant the privilege; he would do so. Ten years since several of the Students of the Theological School at Cambridge commenced a regular attendance at the prison on Sundays, and had classes among the convicts, Mr. Curtis offering them every facility in his power. It being known that the prisoners were confined through many hours of daylight and that some of them were anxious for good books, these young Students collected a sum of money and purchased a large number of proper volumes, which from week to week were read by them, covered, and brought down to the prison. These the Chaplain examined, previous to writing upon them the sign of his approbation, without which they would not have been allowed circulation. He did exclude several religious works thus offered to him, and wholly on sectarian grounds. Among these was the late Dr. Ware's Life of the Savior, four editions of which were surreptitiously printed by the Orthodox Sunday School Society in London, before it was discovered that it came from an heretical source. The donors of the books made no complaint of this exclusion, because Mr. Curtis' motives were respected. These Students, however, constituted but a small portion of the Sunday School Teachers. Mr. Curtis gave liberty to the Orthodox clergy of Boston, to send any members of their Societies over as Teachers, with cards signifying this authority. It was thought that many came from curiosity, and that the constant change in Teachers was prejudicial to the interest and good of the convicts. There was a strict prohibition of all conversation exceept religious.

The Chaplain has been in the habit of asking some one of the older or more able teachers to address a few general remarks to all the classes after the single instructions were brought to a close; it was at this time that the books presented by the Divinity Students, which constituted a considerable library, were distributed, and the School was dismissed. It should be observed that no convict is obliged to attend the School, this being left optional, though a large proportion of the inmates avail themselves of the opportunity. Attendance on daily worship, and the services of the Chaplain on Sunday is required from all. During the absence of the Chaplain or his inability to officiate, the Warden selects a substitute, and the services have then been performed by Ministers of different denominations.

We are acquainted with the circumstances of the recent official reprimand of the Chaplain, and wish that the principal circumstances, and the motive agency which called out the proceedings had been of a little different character. But of this we need not speak. We were at first inclined to regard the action of the Council on this matter as unwarranted or improper interference with the sincere and faithful discharge of duty on the part of a clergyman who was known to be a Calvinist when appointed to his office. Looking at his charge for a moment in the light of a parish, we thought him entitled to the liberty which every minister enjoys of selecting the occupants of his pulpit, and confining his selections to those who agree with him in sentiment. But we cannot give the Chaplain the benefit of this plea. When the convicts were severally sentenced to the Prison, they were not sentenced to hear Calvinistic preaching. This infliction is to many a great aggravation of their punishment, and does in fact amount to an ex-post facto law. On the score too of the good expected to result from religious services in the prison, it is far better that the Catholic should have his priest, for it is well known that the Catholic attaches more reverence to the counsels of a priest, and regards the vows made to him as more solemn and binding, than he does to the most fervent appeals of the teacher, or the most devout promises the Protestant may exact from him. The Catholic paper in this city has been more severe than any other paper on the exclusive course of the Chaplain. Yet we cannot but ask whether Catholics in like circumstances would grant the liberty which they demand. We call to mind the small upper chamber, guarded by armed men, and outside the walls of Rome, which is the only place where Protestants visiting that city are allowed to worship. How does this consist with the Catholic cry of persecution of which we now hear so much? If it were not for these very visitors to Rome, the Pope would long since have had the clutches of Austria upon his territories for non-payment of the interest of his debt, and yet the visiters must leave the city for worship. We do not mention this fact for the sake of justifying one wrong by another, but as a kind and gentle suggestion to the Editor of the Catholic paper. It is but just that any Romanist confined in the prison should enjoy the services of his priest on occasions provided for by the institutions of his Church. Mr. Curtis will probably regard the proceedings in relation to him as having relieved him from the responsibility under which he thought he rested, that nothing but Calvinism should ever be offered to the convicts. The State now takes from him that responsibility: he is free. We hope that he will yet see his way clear to preach the Gospel, to declare to the convicts that they were not sold to Satan when they were born, that God forgives sins when sincerely repented, and that faith in the doctrines and promises of Jesus Christ, will reconcile them to God, not God to them. At any rate Mr. Curtis will not feel compelled any longer to act as an inquisitor in the prison, but will allow all who wish to do good, to visit and comfort the prisoner, an opportunity to do so, under the limitations which the State provides, without asking their creed at the gate.

THE EPISCOPAL CONTROVERSY IN NEW YORK.

Supposing that all of our readers who feel any particular interest in the controversy between Drs. Wainwright and Potts would avail themselves of the opportunity which is afforded them by several newspapers of reading the letters on both sides, we have not transferred them to our columns, nor have we as yet remarked upon either of them. A preliminary matter which has scarcely yet been set at rest, though eight letters have been written by each disputant, concerns the question as to which of the two clergymen was the challenger—which makes the proposition, affirmative or negative that must be supported by one and denied by the other. Dr. Wainwright seems to regard Mr. Choate's pithy sentence that the Puritan refugees founded a Church without a Bishop, as a challenge, which he would meet against any one who might take it up, and holding such a challenger bound to prove that there might be a Church without a Bishop, he proposed to overthrow all the arguments which might be offered to that effect. Dr. Potts, on the other hand, thinks that Dr. Wainwright offered the challenge, and proposed to prove against any disputant that there could not be a Church without a Bishop, and therefore Dr. Potts held his opponent bound to adduce his arguments. In settling this issue many words have been spent. But as soon as this preliminary matter was disposed of Dr. Wainwright by an *argumentum ad hominem*, seeks to involve Dr. Potts in a dilemma by attempting to show that Presbyterianism recognises the essence of the Episcopal formula.

This plea Dr. Potts denies, insisting that he knows more about Presbyterianism than his opponent does. At the opening of the controversy we felt somewhat troubled that the Protestant side had not fallen into the hands of a Congregationalist or Independent, for we are well persuaded that there can be no middle ground in the matter of Church authority. This is either to be admitted to the length of Popery, or is to be denied as an imposition, an outrage, an absurdity, an impossibility. We feared that Dr. Potts would be hampered by his Presbyterianism, which retains merely the thumb screws and the gag of the old Inquisition and gives up the rack, the boiling lead, and the green faggots. But Dr. Potts has got out of this net remarkably well, escaping barely by the skin of his teeth. The sentence which has been most to the point in the whole controversy thus far is the following, in the last letter of Dr. Potts.

'Where, then, does this discussion rub? At what point do your route, and mine diverge?—Just here, in the first instance: that you make the very existence of the ministry, and of course the validity of its functions, depend *necessarily, and in all supposable cases*, upon its descent in an unbroken line of *persons*, along which line alone can be conveyed what some have called 'Episcopal grace.' In other words, you affirm an unbroken chain of *ministers*—we affirm a perpetuated *ministry;* yours a succession of *men*, ours a succession of *truth;* you insist upon the *officers*, we upon the *office*. Instead of following your remarks through all their windings—which would be labor thrown away—I am only anxious to set our opposite *principles* clearly before the reader's view.'

This is excellent, it is comforting, it is as sweet a morsel to us as were the three chapters of Calvin to Cotton Mather before he took his daily morning meal. Dr. Potts has herein gone to the very root of the matter. Let him make the sentence the Text of all his Letters. Let him show that in the Apostolic times, Stephen chosen by all the believers to officiate at the table as Deacon, and Paul and Barnabas who were 'ordained by the elders,' and Timothy whom Paul brought into the ministry in spite of the regular Apostles, were some of the strongest links in the ministerial chain, were the most effective preachers, and yet stood on an independent footing, and had a right to their *office* and discharged their *ministry*, because they were able ministers of the truth. Then Dr. Potts has his way clear to trace the same succession through all Christian ages without being troubled by the many gaps, and the many rotten links in the Episcopal chain. The English Church is the mother of the American Church, and the English Church is the daughter of the Roman Church, which has excommunicated her, and the English Church instead of being thankful at being rid of such an ancestry as Alexander VI., Julius II., and others, may be left to glory in its succession.

The controversy between these two divines bids fair to be a long one. As it has but just reached the essence of the dispute, and so much time has been occupied in parrying blows, the community seems to have lost its interest in the matter as it concerns those two gentlemen. But not so as regards the prelatical controversy itself. The last few months have done the work of years in bringing the essentials of that controversy before the mass of professed Christians. A year since, the High Church party in the Episcopal sect was evidently on the increase, but that tendency has been checked, 'The Protestant Churchman' established in New York is doing much for the Protestant principle; it is well sustained and well conducted, its spirit is temperate, and when we have said that it faithfully presents, and resists the claims of High Churchism, we have implied in the strongest terms that it has checked the increase and brought back many whose unguarded confidence was fast leading them to the snares of that party.

In the meanwhile, the Prelatical controversy is presenting itself under many other aspects. The papers secular, as well as religious, are filled with squibs, with communications, reviews, facts, inferences &c, to such a degree that we may fairly say that in the Northern States of the Union, religion has for a time got the mastery over politics. Bishop Hopkins of Vermont, who a few years since showed strong High Church tendencies bids fair to be the champion of the Protestant party in the sect. Having prepared a course of Lectures on the British Reformation which he had delivered in Vermont, he went to Philadelphia to deliver them in that city, but was warned off the premises by Bishop H. U. Onderdonk. Bishop Hopkins has likewise published four Letters addressed to the Bishops, Clergy and Laity of his sect, on 'The Novelties which disturb our peace,' treating of the various matters recently brought into controversy in the two contending factions of that body. Of course, these Letters receive no mercy from 'The Churchman,' and 'The Banner of the Cross,' which are High Church papers. The Editor of the latter paper says that Bishop McIlvaine of Ohio has refused to accept of his paper, even as a gift. Finally, Bishop Onderdonk of New York has addressed a pastoral letter to those under his charge in which he refers with some temper to the public rebukes he has lately received from the Bishops of Illinois, Ohio, and Vermont. He demands that these gentlemen take the course prescribed by their Church, and impeach him at the next triennial Convention, for ordaining Mr. Carey, &c.

The works which originated some few years ago in the Controversy between the late Bishop Hobart and Dr. Mason, have been reprinted. The booksellers at least must prosper in the spread of such an interest and excitement.

We have of late abstained from any reference to this many sided controversy which has made some marvellous rents in that Church which boasts of its Unity. For a time we made many allusions to it, because we had reason to believe that many persons were subject to delusions in this matter and needed to be put on their guard. There were multitudes who were attached to the Episcopal sect without the slightest idea of the assumptions on which it is based. We were persuaded that the very lowest form of Low Churchism, if it had the essence of Episcopacy involved the principle of Church authority, which is carried out with perfect legitimacy in Romanism, and almost as thoroughly in Puseyism. It may be that some Episcopal ministers did not see the legitimacy of this conclusion: if they did, the people were not aware of it. But now that their eyes are open we are are satisfied. If any honest inquirer can now believe that there are two co-ordinate authorities,—the Bible and the Church, which claim his reverence, he may fairly and honestly be an Episcopalian, without challenge from us, but let him cast aside the epithet of Protestant, that belongs to those who admit but one authority, that of the Bible, and profess to serve but one Master.

A PLEASANT RELIEF.

As our eyes fell upon the first few sentences of the following extract from the 'Catholic Herald' of Philadelphia, we began to commiserate the fate of the Roman Catholics, particularly of that large majority in this country who are hard laborers, in being obliged to restrict themselves to one meal taken daily at noon on all the working days of the week through the six weeks of Lent.

LENT.—For the greater uniformity of discipline the Bishop of Philadelphia has adopted for the diocess the regulations for the observance of Lent published by the Most Rev. Archbishop of Baltimore, which are in substance the same which have been hitherto observed.

Directions for the ensuing Lent in this Diocess.—1. All the faithful, who have completed their twenty-first year, are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are only to make one meal a day, excepting Sundays.

3. The meal allowed on fast days, is not to be taken until about noon.

4. At the meal, if on any day permission should be granted for eating Flesh, both Flesh and Fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening, no general rule as to the quantity of food permitted at this time, is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this Diocess, bread, butter, cheese, all kind, of fruits, salids, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting; young persons under twenty-one years of age: the sick; pregnant women, or giving suck to infants; those who are obliged to hard labor; all who through weakness cannot fast without great *prejudice to their health*.

10. By dispensation, the use of flesh meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday.

But the exceptions grow to such a sum towards the close of the 'Directions,' that we really experienced quite a feeling of relief. The following are the exceptions which essentially qualify the single daily meal taken at noon. Those who perform hard labor need not fast at all—and for others meat is allowed four days in a week—three regular meals may be taken on all Sundays save one. Some warm liquid, such as tea, coffee, or thin chocolate, [shells?] with milk, may be used every morning—nothing hinders but that the noon meal prepared with hog's lard instead of butter, may be a very substantial one, which indeed it is likely to be, if the eater has any expectation of an appetite in the evening, when if he be a 'most regular Christian' he will eat only one fourth as much as he did at dinner? and finally this mode of fasting terminates daily with an evening collation, consisting of bread, butter, cheese, all kind of fruits, salads, vegetables and fish, the last being cold, as oysters, crabs and lobsters generally are. After coming to the end of these directions we felt the propriety of a remark once made by a thrifty housekeeper who had Catholic domesties, that, 'after all, there was no great saving in Lent.' If this be fasting, what is feasting?

ORDINATION AT BRIGHTON.

The ordination of Mr. FREDERIC AUGUSTUS WHITNEY, at Brighton, takes place on Wednesday next. The sermon will be delivered by Rev. Mr. Putnam. The Society have been engaged, through the winter, in making alterations upon the Church, by closing-up a portion of the windows; painting the walls and ceiling in fresco; altering the arrangement of the aisles; lining and stuffing the backs of the pews, &c., and now few Churches in our vicinity, present so neat and beautiful an interior. The exterior, which waits for the Spring, to be repainted, is in itself a model of architectural beauty, and remains unchanged. We are informed that the Society, before commencing the improvements, voted to purchase all the pews, with the understanding that they should afterwards be re-appraised and sold; and on this new basis of valuation, taxes for the future be assessed. The sale, on Wednesday last, as we learn, was very fully attended, and nearly all the pews, the original number of which has been increased, to meet a demand, which hitherto has not been answered, were sold on the first day. In several instances, one hundred and twenty-five dollars was given for choice; and the whole amount realized, has exceeded, by a handsome sum, every expense incurred. In this is included new carpets, lamps, and an organ, which Mr. Appleton, of this city, is building, but cannot complete, till after the ordination. In the mean while, a small organ is in its place.

This first Church in Brighton, was the third Cambridge Church, embodied in 1783,—Brighton being then a part of Cambridge. The present house of worship, which is the second the Society has had, was dedicated on the 22d of June, 1809, and is thus but a modern structure.

The services at the ordination, will commence at 11 o'clock, A. M. Convenient communication, by omnibuses, or by a few minutes ride in the cars, is had between Brighton and the middle of the city, at various hours each day.

For the Register.

MESSRS. EDITORS,—The communication to which you refer in the last Register, was forwarded about the middle of January, and, although of no consequence, any further than it related to your N. Hampshire correspondent, to whose querries it was an answer, I cheerfully comply with the request which you make.

The curiosity expressed by J. A. D. to ascertain the points of correspondence between these two ancient editions of the Bible, I will, so far as I am able, endeavor to gratify. I regret to say however that the title page of the Old Testament and a very considerable part of the Book of Genesis is missing. The year of its publication is on the first page and also on the last page of the New Testament. 'The briefe summaries and expositions upon the hard places are by the said authour,—Joac. Camer, and P. Loseler, Villerius; Englished by L. Tomson,'—'together with the Annotations of Fr. Junius, upon the Revelation of St. John.

Neither the printer's name, or the date, appears on the caption to the Psalms in metre, and there are not any forms of prayer *remaining*, although it is possible they may have followed the Book of Psalms, a part of which has been used up. The Annotations on the Revelations are very copious, and there are two tables, the first of which contains the 'interpretation of the proper names in the old Testament,'—and the second table, a sort of concordance, called 'a table of the principal things contained in the Bible after the order of the alphabet.'

It would seem that although there is a great similarity, there is nevertheless, as the quotations from the title page indicate, a difference in the two editions. If I should at any time be within the number of miles corresponding with the difference of years in their age, I should be strongly tempted to make a visit to this near cotemporary of a venerable family Bible.

Providence, Feb. 12, 1844. H.

For the Register.

LETTER FROM NEW JERSEY. NO. II.

I was much pleased yesterday, with the liberal and courteous treatment that I received from Rev. J. M. Olmstead, of the Presbyterian Church in this town. In giving out the invitation to the communion, he was careful to say 'Churches of *all denominations*,' and seeing that I was a little backward, and afraid lest he might not mean Unitarians also, he nodded to me from his seat to invite me to come forward.

In the afternoon he kindly lent me his house to preach in, and came into the pulpit and took part in the exercises. Notice of my preaching had been given in the other Churches in the morning, and as the hour did not interfere with their services, we had a pretty good sized congregation. The occasion, the place, and the participation of Mr. Olmstead in the services, all forbade my presenting any doctrines which might offend their consciences. I accordingly preached on 'Eternal Progress the law of Christ's kingdom,' and while I pray that God may bless it to the quickening of drowsy souls and to the strengthening of those who are weak or faltering, I trust it may also do good in showing to those who had never before heard a Unitarian's sermon, that the theology of Cambridge is a *Christian* theology, acknowledging Christ as a king, and his laws as the supreme laws of life.

There are a few Unitarians, and but a few, scattered through this central part of New Jersey. They are chiefly descendants of English families, who brought the leaven with them from the country of Priestley, and some of whom were lifted out of the clouds of legal religion by his writings.

Legal religion—for is not all Christendom, I do not mean the meek and true-hearted disciples, but the learned, the creed-making, creed-expounding priests, are not all the creeds of Christendom the embodiment of a religion as truly legal as the Jewish? The character of God as a Father, and of Christ as a brother, is hidden by a set of bargains and covenants, legal penalties, and legal quibbles to avoid them.—Such is the faith of creeds. But I am happy to believe that the vast majority of unlearned Christians do not think so much of their creeds as of their Bibles, and that they do rest their hopes on the Father's love and on the promises of the Savior, rather than on the fictions of creed-makers.

In the southern part of this State there are very many Hicksite Quakers, and there are a few Universalist Societies in Monmouth, Middlesex and Essex counties, not however with constant preaching. At Alexandria, on the Delaware, west of this place, is a small body of Christians. The rest of the State is in the hands of Presbyterians, Dutch Reformed, Baptists, Methodists and Episcopalians. But few of the ministers I fear, would have shown such kindness to me, however, as I received yesterday. E. N. P.

Flemington, Monday, Feb. 5, 1844.

THE ADDRESS OF THE ENGLISH UNITARIAN MINISTERS TO THEIR BRETHREN IN THIS COUNTRY.

[In reference to the subject of the following communication, we will simply say, that as we suppose there would be almost as many shades of opinion as there are of our brethren, each one must remember that he speaks for himself. We are happy to be able to say that the address meets with that respectful notice which it deserves, and that proper measures are in progress for its due consideration.]

MESSRS. EDITORS:—I was sorry to see in the Register of last week, the paragraph signed 'Jonathan,' as it did not appear to breathe a Christian spirit, or to show a right apprehension of facts. The writer entirely mistook the character of the address of the English Unitarian ministers to their ministerial brethren of this country, as well as the character and position of those ministers themselves. Does he not know, (it should be known for the honor of the friends of Unitarian Christianity,) that the Unitarian clergy of Great Britain and Ireland, are the noble advocates of the oppressed in their own country as well as throughout the world, and like the confessors and martyrs of old suffer persecution for the cause of Christian liberty and injured humanity! Shall we treat them with derision, and refuse to listen to their entreaties in behalf of the oppressed in our own country, because they have not yet triumphed in their contest with evil at home, and removed all suffering and wrong in their own land! Shall we justify ourselves in doing nothing for the prevalence of justice and righteousness, because there are distresses and injuries in England that they have not removed? Who does not know that these our brethren in England, are daily and hourly laboring to bring about there the reparation of these wrongs, and are pleading the cause of human redemption at home as well as abroad?—Why assume the attitude of unchristian defiance? Be assured that this is not the spirit of the Unitarian ministers of our country. No, they will kindly, and in the spirit of Christian fellowship, respond to this appeal of their brethren across the Atlantic. The spirit of Channing and Ware has not departed. The teachings and the character of Christ have not been studied these many years, altogether in vain.—That address will yet be answered, not in proud and scornful defiance, but in the spirit of Christian principle and fraternal affection. T.

WORCESTER COUNTY AUXILIARY BIBLE SOCIETY.

Since the last acknowledgment, the Treasurer has solicited Donations.

From Congregational Society, Northboro', by Rev. Mr. Allen,	$ 15 00
From Congregational Society, Paxton, by Rev. Mr. Phipps,	31 50
From S. Salisbury, Worcester,	100 00
From Union Society, Worcester, by Rev. Mr. Smally,	60 00
From Second Parish, Worcester, by Deacon Merrifield,	81 72
From Brookfield Association, L. Whitney, Treasurer, collected in Ware, by Rev. N. Gage,	54 26
In Brimfield, by Rev. C. G. Partridge,	25 00
In Palmer, by Rev. Mr. Cross,	12 00
	$ 379 48

It will be recollected by most of our readers, that we published some few weeks since a letter, recently received in this country, signed by a large number of the Unitarian Clergy of England, and addressed by them to the Unitarian Clergy of the United States, upon the subject of Slavery. This letter is written in a courteous spirit. It seems to be proper that some reply should be made to it, or at least that some notice should be taken of it. We find on conference with many of the brethren, that this is the general opinion. At their suggestion, therefore, and in conjunction with the Editor of the Christian World, we give the following

NOTICE.

A meeting will be held on Thursday, the 29th inst., at the BERRY STREET VESTRY, at 12 o'clk. M., to consider whether any reply shall be made to said Letter, and to adopt such measures thereto relating, as may be deemed expedient.

All the Brethren of the Clergy are respectfully invited to attend.

For the Register.

TO MY SISTER.

'Bright was the guiding star that led,
With mild benignant ray,
Th' apostles to the lowly bed,
Where the blest infant lay.'
As bright, dear sister, be the beams
Of that blest ray divine,
Which leads thy soul to heavenly streams,
Beyond the reach of time.

And though as lowly be thy lot,
As his whose name we love,
And though by mortal man forgot,
If thoughts of him above
Should soothe the anguish of thy heart,
And calm thy troubled soul,
Then bid all earthly cares depart
For thou hast won the goal.

But should the Lord, thy faith to try,
Bid wealth, with golden store,
Thy every fancied want supply,
Till thou shouldst wish no more,
Oh then, dear sister, let the light
Of thy example prove,
No lot on earth can be so bright
As this, the Lord to love. F. M.

Unitarian Tract, 1st Series, No. 198. The Signification and Value of 'A Good Life.' By Rev. F. D. Huntington. Just published at the American Unitarian Depository.

THURSDAY LECTURE, on the 15th, was preached by Rev. Dr. Frothingham.

The new steamer intended for the route between this city and Boston, is already underway at Mr. Lemuel Dyer's ship yard. She is to be 300 tons burden, and is to be calculated expressly for freight, although she will have a cabin on deck large enough to accommodate eighty passengers. She is to be propelled on the Errickson principle, which has recently been so successfully applied to driving steamboats. She will be finished about the first of April. [Portland Bulletin.

THE NESTORIANS AND THE KOORDS. In the last Register we gave an account of recent successes of the Nestorians in their contests with the Koords. The representations at first made of the ferocity and cruelty of the latter, were not exaggerated. It is much to be lamented that there is fearful evidence that the contest is not yet over. The following passage on the subject is from a correspondent of the New York Observer.

'The mountain Nestorians of both sexes and all ages, have never been estimated at more than about 100,000 fighting men engaged in this war; and Dr. Grant thinks they may have had as many as 70,000. To be defeated after all, they will esteem an intolerable disgrace. We may therefore expect another onset, more determined than the former. On the other hand, it is plain that the Nestorians are absolutely desperate. They expect no mercy, and would have no confidence in any treaty that their enemies could propose. They have no expectation of any future safety for their property, their liberty, or their lives, except such as they secure for themselves with their swords. The only alternative before their minds is to expel the enemy, or be exterminated. They have had time to consult, and form a regular system of operations, the want of which was one cause of their late disasters; and they seem to have done it. Every thing seems to indicate, therefore, one of the most fearful struggles in the history of the human race. There is only a faint gleam of hope, that by the influence of some Christian power some arrangement may be made which will save rivers of blood. The French would be glad to interfere; but their aid must be purchased by the sacrifice of the truth and the adoption of Popery. English intervention, it is known, has been invoked from different quarters and through different channels. And a merciful Providence may have yet other influences at command.'

FALLS OF ST. ANTHONY. From Galena to the Falls of St. Anthony you pass through Prairie du Chien, a dirty looking French town, and further onward through Lake Pepin, which is merely an enlargement of the river. On these shores we are told that many fine cornelians are picked up. The scenery of this region, the upper Mississippi is grand and beautiful. There are bluffs of great height, and many islands. At the mouth of the St. Peter's is a Fort and Trading Post, which including the Falls of St. Anthony is a military reserve. The Falls are six miles above, and are generally visited from the Fort by a ride over a prairie on horseback.

A gentleman who recently visited these Falls, and some extracts from whose Journal are given in the Transcript, says:—

'The view of the Falls of St. Anthony is strikingly beautiful. In width they are about half a mile, divided, however, by an island covered with pine, like a brilliant emerald in a setting of embossed silver. The waterfall descends a distance of from 17 to 20 feet, having a large body of water.'

IMPORTATION OF TEA. The 'Hand Book of Plants' relates the following:

Tea was scarcely known in Europe before the middle of the 18th century; but now more than 50,000 tons of shipping are employed in its importation. In 1664, 2 lbs. 2 oz. of it was brought by the East India Company to London, for the King; and in 1666 it was introduced into Europe by the Dutch East India Company, and sold for $13 per pound. In 1800, the consumption in Great Britain was twenty million pounds, which is about the quantity now annually consumed there. The average consumption by each person would then be about a pound annually. In 1838, the importations into Great Britain were 32,366,412, and in 1840, 40,435,714 pounds. The average quantity consumed in Ireland is only about half a pound by each person annually. In the United States about 8 millions, in Holland about 3 millions, in Russia 6 or 7 millions, and in France 2 millions. The consumption in France has long declined, and coffee has been substituted, though it is said to be reviving. The consumption in the United States does not increase with the population. The average annual imports for six years previous to 1840 was 14,500,000 lbs. The value of the imported teas into this country in 1840 was $5,417,589.

BREAKING UP OF A NEST OF GAMBLERS IN WOBURN. A few nights ago Mr Deputy Sheriff Choate, of Woburn, with about twenty of the citizens, repaired to the "Horn Pond House," in that town, and took into custody seven gamblers, with their implements of gaming, consisting of *twenty-three "fighting cocks,"* valued by *their owner*, at about fifteen hundred dollars! The Sheriff said it was his duty to destroy the implements of gaming, and he accordingly *decapitated* all the fighting cocks in presence of a goodly number of the citizens of Woburn. The owner of the cocks resides in Boston, and is *eighty seven years old*. He says he has followed the business of cock fighting, for *fifty years*. He pleaded as for his life, that his poor cocks might be spared—but the sheriff was inexorable.

The heads of the cocks have been preserved, in order that they may be present as witnesses against the venerable gambler, whose trial together with that of the keeper of the "Horn Pond House," and five others, who are under bonds for their appearance at court, will come on in a few days. Many more of the gamblers would have been taken, but that they extinguished the lights, and in the darkness made good their retreat. Several of them, however, are known, and will be dealt with according to law. [Bunker Hill Aurora.

TENNESSEE. The general assembly of Tennessee adjourned *sine die* on the 31st ult., after a session of one hundred and twenty-two days. A resolution passed both branches requesting the senators and representatives in congress from that state to procure the passage of a law for an equitable distribution of the sales of the public lands.

The Bath Telegraph says, that two persons were in that town on Tuesday, suspected of being engaged in passing counterfeit money. Thirty dollars in counterfeit bills were found upon the person of one—but through some unaccountable *charity* or laxity of justice they were not arraigned.

OFFICIAL. *Appointments by the President, by and with the advice and consent of the Senate.* Henry A. Wise, Envoy Extraordinary and Minister Plenipotentiary to Brazil.

Richard R. Cuyler, to be Attorney of the United States for the District of Georgia, in the place of Alexander Drysdale.

In France, the salary of a cardinal is 1,200*l* per annum; the Archbishop of Paris, 4,000*l* per annum. The other archbishops, 1,000*l* per annum, with 600*l* for outfit. Of the vicars-general, Paris, 160*l* per annum, the second 120*l*; other vicar-generals from 120*l* to 60*l* per annum. The cures of the first class without pensions, and 75 years of age, 64*l*; when pensioned, 60*l*. The cures of the second class, 70 years of age, and pensioned, 48*l*; under 70, 44*l*; the dissenvans or curates, 60 years of age, 10*l*; under 60, 36*l* per annum. There are upwards of 40,000 priests in France, of whom 22,000 are curates, living upon 36*l* to 40*l* (less than $200) a year.

SEWING SILK. Mr. Ira Wells, of Madison, Indiana, has again exhibited to us a specimen of his sewing silk. Last autumn Mr. Wells paid in his sewing silk for two years' subscription to the Louisville Journal. We found the article much superior to the imported—stronger, softer, and altogether free from what old ladies call *gouts*. He has produced this year sixty pounds, and it sells at $10 a pound. [Louisville Jour.

MASS. STATES PRISON. The Warden of the State Prison at Charlestown, F. Robinson, Esq. says in his report:—

"There are four convicts in this prison wholly or partially deranged, and consequently very unsafe persons to be at large in the prison yard. No suitable accommodations are provided for insane persons in this prison. The only thing that can be done for them, is to shut them up in solitary cells, where the diseases of the mind, instead of being healed, are aggravated and confirmed. One man has been confined in this way, constantly, for several years, and two others, shorter periods of time. It would seem but the dictate of humanity, that such persons should be placed in circumstances more comfortable, and more favorable to the restoration of reason, than constant confinement in solitary cells—a discipline more apt to deprive sane men of reason, than to restore reason to the insane. Some legislation, it seems to me, is necessary for the relief of insane persons in prison."

LEGISLATIVE.

SATURDAY, Feb. 10.

IN SENATE. Mr. Richardson, from the Committee on Banks and Banking, reported bills to reduce the Capital of the Mechanic's Bank, and to reduce the Capital of the Citizen's Bank of Worcester.

The Report of a Special Committee on the subject of State Paupers was taken up for consideration; the question being Mr. Kittredge's motion to recommit, with instructions to bring in a bill providing that hereafter the State should not recognize any paupers other than Lunatics. After some debate, the motion was carried—18 to 11.

IN THE HOUSE, sundry petitions, memorials, &c. were presented and referred.

The House then proceeded to the orders of the day, and took up the report of the Committee in relation to the destruction of the Ursuline Convent. The question being on adopting the motion, made yesterday by Mr. Walley, of Roxbury, to commit the report with instructions, it was decided in the affirmative, yeas 129, nays 38.

Mr. Schouler, of Lowell, from the Committee on the Militia, submitted a report relative to the adjustment of all accounts between Henry Sheafe late military storekeeper and the Commonwealth.

Mr. Wakefield, of Oakham, moved to take up the order offered by Mr. Hildreth, of Dracut, in relation to asking for the opinion of the Justices of the Supreme Court, as to the constitutionality of the act of last year establishing the salaries of certain officers, which was yesterday laid on the table, which was decided in the negative, yeas 87, nays 126.

MONDAY, Feb. 12.

IN SENATE. The bill to reduce the capital stock of the Mechanics' Bank of South Boston, and of the Citizens' Bank of Worcester, were passed to a third reading.

The bills to incorporate the St. Luke's church of Chelsea, and to annex a part of Roxbury to Brooklin, were also passed to a third reading.

IN THE HOUSE. A communication was received from His Excellency the Governor, stating that there are confined in the State Prison four insane persons, for whom no provisions as to their malady can be made in the institution, and recommending that a law be enacted removing such persons to the State Lunatic Asylum at Worcester, and that a board of commissioners be appointed to investigate all cases of supposed insanity which may occur. The communication was refered to a joint special committee.

On motion of Mr. Tolman of Boston, the orders of the day were taken up, and the bill regulating the sale of spiritous liquors was again passed over to attend to less important matters.

The bill in addition to an act to incorporate the Hartford and Springfield Railroad Company, was amended and passed to a third reading.

The report that it was inexpedient to legislate on the subject of the abolition of the offices of criers of courts was, after a discussion by Messrs. Branning of Tyringham, Wilson of Lenox, Page of New Bedford, and Cushing of Boston, recommitted to the Committee on the Judiciary, with instructions to report a bill, by a vote of 94 to 61.

TUESDAY, Feb. 13.

IN SENATE, after a long debate on the report in relation to the incorporation of a mutual Marine and Fire Insurance Co., which report was recommitted—that body adjourned.

IN THE HOUSE, the reading and disposal of sundry reports from the Senate, and the acceptance of numerous Committee Reports, occupied the first half hour of this morning's session.

On motion of Mr. Wales of Boston, the House proceeded to the consideration of the orders of the day.

The Resolves in relation to French Spoliations, was read a second time. The Resolves relating to the Public Archives of this Commonwealth, on motion of Mr. Gibbens of Boston, were laid on the table.

The report of the committee appointed to investigate the charges preferred against Joseph E. Sprague, Esq., Sheriff of Essex county, was accepted. The unanimous opinion of the committee was that there existed no ground for the allegations as set forth in the petition.

The report of the committee on Manufactures in favor of repealing the third section of the bill to incorporate the 'American Hosiery Manufacturing Co.,' passed in 1843, (which imposes upon its stockholders the individual liability clause,) was, after some little discussion, accepted.

The bill to allow the Ocean Bank of Newburyport to reduce its capital from the sum of $200,000 to $100,000 received its second, and was ordered to a third reading tomorrow.

The bill in relation to the restoration of the Judges Salaries passed to be engrossed, yeas 124, nays 108.

A suggestion (but no motion) was made by Mr. Cushing, of Boston, that the accumulated documents upon the Speaker's table, be laid aside and the two subjects in the printed orders or the day, be discussed at this time. This matter not being entertained, however, the chair (Mr. Walley, of Roxbury,) preceded to the reading of the papers on file. Some half a peck (or less) of these being disposed of, the House adjourned.

WEDNESDAY, Feb. 14.

IN SENATE. An act to incorporate the Salem Insurance Company passed to be enacted.

On motion of Mr. Strong of Worcester, the orders of the day were taken up, and the resolves concerning the boundary line between Massachusetts and Rhode Island, passed to be engrossed.

On motion of Mr. Wilson of Middlesex, the bill additional to the several acts concerning the militia was taken up, but before the question was taken on the same, after a long discussion in which Messrs. Lincoln of Worcester, Park of Suffolk, and Williams of Middlesex, took a part, the Senate adjourned.

IN THE HOUSE. Various papers from the Senate were advanced one stage, when sundry petitions, &c., were presented and appropriately referred, among which was a petition by Mr. Schouler of Lowell, from citizens of Woburn, praying that the Legislature may enact some law to prevent *cock fighting*, either for gambling or other purposes, which thing had become to be a great nuisance in their town; the statutes now in force in regard to the matter, not being sufficient to arrest the evil, which had a demoralizing effect.

Mr. Walley of Roxbury, presented the following orders, which were adopted:—That the Committee on the Judiciary be instructed to consider and report whether any legislation is necessary in relation to the amount which should be paid by the Eastern and Western Railroad Companies, as a sinking fund, by each road respectively.

That the Committee on the Judiciary be instructed to consider and report whether any legislation is necessary in relation to the Attorney General, and not assigned to any other law officer.

The order of Mr. Richardson of Woburn, presented yesterday, and which was laid over, requesting the opinion of the justices of the Supreme Judicial Court on certain questions in regard to elections, was taken up, and after some discussion by Messrs. Walley of Roxbury, and Richardson, was rejected by a vote of 127 to 116.

Mr. Bigelow of Boston, from the Committee on Probate and Chancery, made reports on the petitions of several individuals.

Mr. Holbrook of Boston, submitted an order of the following effect, which, objection being made to its passage, was laid over until to-morrow:—That the Committee on the Judiciary be directed to take into consideration the expediency of altering so much of the Revised Statutes as relates to terminating the Sabbath at sunset, and providing for the fixing of the termination of that day at midnight.

The Connecticut river has been frozen so hard that loaded teams have passed upon it with perfect safety, and it has formed indeed, the best road for passing between the different places on the banks.

TEETH. Mrs. Child says that the careful removal of substances between the teeth, rinsing the mouth after meals, and a bit of charcoal held in the mouth, will always cure a bad breath.—Charcoal used as a dentifrice (that is, rubbed on in powder with a brush), is apt to injure the enamel; but a lump of it held in the mouth two or three times a week and slowly chewed, has a wonderful power to preserve the teeth and purify the breath. The action is purely chemical. It counteracts the acid arising from a disordered stomach, or food decaying around the gums, and it is this acid which destroys the teeth. She adds: "A friend of ours had, when about twenty years of age, a front tooth that turned black, gradually crumbled, and broke off piecemeal.—By frequently chewing charcoal, the progress of decay was not only arrested, but nature was set vigorously to work to restore the breach, and the crumbled portion grew again, till the whole tooth was sound as before. Every one knows that charcoal is an antiputrescent. It thus tends to preserve the teeth, and to sweeten the breath."

THE HIBERNIA. The steamship Hibernia arrived at Liverpool on the 31st ult., after a passage of twelve days from Boston.

TEMPERANCE CONVENTION. The undersigned, Executive Committee of the Massachusetts Temperance Union, hereby extend an invitation to all the friends of Temperance, within this Commonwealth, and also to those who may be disposed to visit us from abraad, to meet the officers and members of the Temperance Union, in General Convention, at the Marlboro' Chapel, in this city, on Tuesday, the 20th inst. The object of the meeting will be to consider the present condition of the temperance enterprise, and consult on the measures best adapted to promote the interests of the cause at the present time. The Convention will be organized at 10 o'clock, and will continue through that and the following day. The evenings of each day will be devoted to public addresses, by distinguished advocates of the cause.

GARDNER B. PERRY, and others.

☞ TEACHERS' SOCIAL UNION. The next meeting of this Association will be held in the Vestry of the Pitts street Chapel, on MONDAY EVENING next, at 7 o'clock.

Question—Has the Sunday School accomplished the object for which it was instituted? if not, what remains to be accomplished? f17

☞ SPECIAL NOTICE. The Ministers of Norfolk County favorable to the American Bible Society, are respectfully requested to take up a collection in aid of its funds, during the present month of February, and forward the same to the Rev Dr Lamson of Dedham, Treasurer of the Norfolk Bible Society.

C. HITCHCOCK,
f10 Chairman of the Com. of Nor. B. S.

MARRIAGES.

In this city, Mr Jonathan Knowles, 2d, to Miss Lucy Haynes, both of Lowell.

Mr Freeman Mayo, Jr, of Brewster, to Miss Charity Sargent of Boston.

In Waltham, Feb 8, Mr Benjamin Wellington to Miss Mary Stearns.

In Oxford, Feb 8, Mr Frederick W. Lyman to Miss Sarah W. Naramore, both of Goshen.

In Salem, Mr Charles T. Stickney to Miss Sarah Dexter.

In Wenham, Mr Aaron Foster to Miss Virginia Shaw.

In Fall River, Mr Clarendon Woodbridge of South Dartmouth, to Miss Clarinda C. Wheeler of Providence.

In Marshfield, by Rev Mr White of Pembroke, Capt Joseph S. Barnard of Fall River, to Miss Ann Brown of Pembroke.

In Townsend, Feb 13, by Rev Mr Redding, Mr Alfred A. Childs of Boston, to Miss Diana C. Spear of T.

DEATHS.

In this city, Feb 9, after a short illness, Mr Peter G. Long, 52.

Feb. 11, William Lyman, Esq., 50.

In Grafton Feb 1, Mrs Elizabeth Adams, 76.

In Clappville Feb 5, Mary Lee, only daughter of S. B. Titcomb, 9 months and 13 days.

In Cambridgeport, Feb 8, of consumption, Mrs Susan B., wife of Horace Skelton, 33.

In Framingham, Feb 12, of consumption, Mr Thomas Rice, 53.

In Sherburne, Feb 8, Mrs Beulah, relict of the late Daniel Coolidge, 84.

On the same day, Miss Augenette Davis, 18.

In Holden, Feb 6, Mr Willard Mead, 87.

In Millbury, Feb 10, Henry S. Hudson, 20½.

In Newburyport, Joseph Lee, 16.

Feb 11, Mr Cutting Bartlett, 50; while apparently in good health in the house, reading, he suddenly fell from his chair and immediately expired.

In Beverly, Feb 11, Mr Asa Taylor, 43.

In North Danvers, Feb 11, Miss Louisa Dodge, 35.

In Methuen, Feb 12, Mrs Sarah Ann, wife of Mr Sewell L. Fogg, 27.

In Gloucester, Capt John H. Davis, 55, an eminent shipmaster.

In Northampton, Feb 9, Charles C. Nichols, 59, formerly of Boston.

In Providence, Dec 28, after a short illness, Sarah Carlisle Tingley, wife of Samuel Tingley, Jr, and daughter of Caleb Allen, 41.

In Montgomery, Vt., Jan 20, Mrs Abigail Goodspeed, eldest child of the late Samuel Barnard, of Deerfield, Mass.

BOOKS, STATIONERY, &c. SAXTON, PEIRCE & Co., are no longer the Agents for the undersigned, their business having been removed from that house to that of Messrs WM. D. TICKNOR & Co.—This announcement is made that the trade and the public may not be deceived, by an advertisement of said Saxton, Peirce & Co., headed 'Reduction of Prices for Books known as Campbell's Publications,' into a belief that any such reduction has been made by the publishers. None such has been, and their Publications can be had at their own prices, from Messrs W. D. Ticknor & Co.

JAMES M. CAMPBELL & CO.,
98 Chesnut street, Philadelphia.

The above advertisement having appeared in some of the daily papers, we annex a list of the Works published by James M. Campbell a Co., of Philadelphia, with the prices at which they are sold by his Agents in this city, and the prices at which we will furnish them *—showing that we will furnish them lower than from their Agents in this city.*

SAXTON, PEIRCE & CO.,
133½ Washington st.

	Agents' Price.	Reduced Price.
Neander's Planting and Training of the Church by the Apostles,	$1,50	$1,25
Neander's Church History,	1,50	1,25
Short's History of the Church of England,	1,50	1,25
D'Aubigne's History of the Reformation, cloth,	1,00	87½
D'Aubigne's Reformation, half bound,	75	67½
Bible in Spain,	37½	31¼
Zincali, or Gipsies in Spain,	31¼	28
Pope Alexander and his Son, Cæsar Borgia,	37½	31¼
Jamaica, its past and present state,	50	40
History of the Inquisition,	37½	31¼
Liebig's Animal and Agricultural Chemistry,	50	40
Errors of Romanism,	25	20
Whateley's Kingdom of Christ,	25	20

ALSO—JUST RECEIVED.

Music with a Master or without a Master, 25c
Mr Cheever's Lecture on the Pilgrim's Progress, and on the Life and Times of Bunyan, published in parts at 25c each.
The Silk Question Settled.—Report of the Proceedings of the National Convention of Silk Growers and Manufacturers, held in N. York, Oct. 1843, 25c
Mrs Ellis's Mothers of England, 12½ and 25c
Harper's Illuminated Family Bible, 25c
Magendie's Physiology, edited by Dr Revere, 1v 8vo
Hunter's Sacred Biography, 1 vol 8vo.
Sweethearts and Wives, by T. S. Arthur.
Parker's Invitation to True Happiness.
Gibbon's Rome, No 4, 25c

IN PRESS.

The Chess Player's Hand Book, 32mo, in neat gilt.
Also, in prepartion—The Hand Book of the Sentiment and Poetry of Flowers, 32mo, gilt.

Orders for the above, or any Book Magazine published in the country, will receive immediate attention, and be sold at the *lowest rates.*

SAXTON, PEIRCE & CO.,
Publishers, Booksellers, and Periodical Dealers,
f17 133½ Washington street.

VALUABLE RELIGIOUS WORKS. Dr Channing's Works, 6 vols; Dr Follen's Works, 5 vols; Dr Follen's Life, 1 vol; Livermore's Commentary, 2 vols; Greenwood's Sermons, 3 vols; Greenwood's Lives of the Apostles; Milman's History of Christianity; Norton's Evidences of the Genuineness of the Gospels, 3 vols; Ware on the Christian Character; Bowring's Matins and Vespers; Burnap's Lectures on the History of Christianity; Sears's Bible Biography; Peabody's Lectures on Christian Doctrine; Martineau's Endeavors after a Christian Life; Sparks's Letters on Episcopacy; Furness's, Brooks' and Farr's Prayer; Offering of Sympathy; Religious Consolations; Child in Heaven; Future Life of the Soul; Sacred Paths; Divine Life; Child in Heaven; Paraphrase on the Lord's Prayer; Waterston's Moral and Spiritual Culture; Traditions of Palestine, &c. &c.
For sale by WM. CROSBY, 118 Washington st.
f17

IMPORTANT ENTERPRISE! In consequence of the extraordinary popularity and large demand for copies in the original, the publisher of THE NEW WORLD, at the suggestion, and in compliance of the wishes of many French gentlemen, has determined to issue a FRENCH EDITION of the

MYSTERIES OF PARIS,

to be completed in eight parts, at 25 cents each, under the critical superintendence of Professor C. P. BORDENAVE.

The Paris edition, from which we reprint, cannot be had in this country for less than Twelve Dollars, which places it entirely beyond the means of the great body of French residents, as well as the large numbers of Americans and others who read the French tongue. In New York alone there are over 30,000 French residents: and to say nothing of the State of Louisiana and the British province of Lower Canada, almost entirely populated by Frenchmen and their descendants, there are thousands who read or speak the language as native; and the publisher cannot permit himself to doubt that the present enterprise will meet with the favor and support of the French residents throughout the Union, as well as of the thousands of English, Germans, and Americans, who are conversant with the French language. We give below Professor Bordenave's Card, certifying to the correctness of this edition:

"A CARD. I have read four proofs of each and every page of the New World edition of the 'Mysteries of Paris,' in French with great care; and I hereby certify that the edition is literally correct. * I have not only corrected the errors of the press in the present, but those which occurred in the best original Paris edition, from which this has been copied. This is, therefore, the most perfect edition extant.

"I take this occasion to recommend the public to test the excellence of Mr Deming's translation, by comparing it with the French. No better exercise for learners could be devised. C. P. BORDENAVE,
Professor of Languages."

TERMS OF PUBLICATION. The work will be printed on good paper and new type, to be completed in not more than eight Parts, each Part containing one volume of the Paris edition, the price of which is $1 50. The numbers will be issued as rapidly as possible—at least one, and probably two in each week, till completed.

Part I. will be ready on Tuesday, Jan 30. Price 25 cents each Part. To Booksellers and Agents, $16 a hundred. Orders should be addressed immediately to J. WINCHESTER, 30 Ann st., New York.
f10

D'AUBIGNE'S REFORMATION.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publisher of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.

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'The Lecture on the best means of exerting a Moral and Spiritual Influence in Schools, no

POETRY.

[For the Register.]

WHO ARE THE FREE?

He is not free who dares to sin,
Or aid another in the wrong;
Who, fearing man, will not begin
The work, which conscience urges strong.

He is not free, whose lips are dumb,
While innocence by craft is crushed;
He is a slave, that will not come
To help the weak, whose voice is hushed.

He is not free, who cannot rule
That spirit by his Maker given,
Who, through his life, is made the tool
Of vice, by every passion driven.

He is not free, who dreads to think,
Or seldom speaks his honest thought;
Who has no mind, but on the brink
Of others' forms, his own bath wrought.

He is not free, whose soul is bound
To follow sect, or creed, or clan;
Where highest motives lead, he's found,
Where all is right, there walks the man.

Such, free-born spirits, God hath given,
His word 's a lamp to light their way,
In golden chains he draws to heaven,
And none but slaves need go astray.

Feb. 7, 1844. CYAMON.

MEMORY OF PALESTINE.

BY ELDER D. MILLARD.

'Tis sweet to think, while far away,
Of thee, thou land of hope divine;
But sweeter still the palmer's way,
Who treads thy soil, fair Palestine.

Ranging the hills by prophets trod,
His soul inhales devotion's fire;
Holding a near converse with God,
His thoughts to holier deeds aspire.

How sweet to stand on Zion's mount,
Or walk in Kedron's lonely vale;
To drink at Siloa's crystal fount,
Or Olive's balmy breeze inhale.

To seek in Bethlehem the place,
Of our divine Redeemer's birth;
His footsteps thence of mercy trace,
Thro' his sojourn of woe on earth.

To stand where Jordan's waters lave,
The place of his baptismal rite;
Bathe in the Dead Sea's buoyant wave,
Or stand on hallowed Tabor's height.

To range through Sychar's verdant vale,
Or climb Gerizim's rugged side;
Wasted Samaria's ruins hail,
And meditate her fallen pride.

Esdraelon's plain to wander o'er,
Gaze on Gilboa's lonely hills;
Stand on Tiberia's granite shore,
Or drink at Naz'reth's limpid rills.

Or stand on Carmel's balmy height,
And gaze o'er Sharon's flow'ry plain;
Watch there the sun's declining light,
Tinging with gold the glossy main.

To walk in lone Gethsemane,
That scene of agony and pray'r!
To stand on blood-stain'd Calvary,
And think of him who suffered there!

'Twas mine to tread the palmer's way,
Once 'midst thy scen'ry, Palestine;
And still tho' now far, far away,
Mem'ry enkindles thoughts divine.

[Christian Palladium.

MISCELLANEOUS.

AMERICAN MANNERS AND MORALS.

The recent lecture of Rev. Dr. DEWEY, as reported in the N. Y. Express attracted much attention. In introducing the subject he proposed to examine the question, "How is America succeeding in the great Political Experiment she has undertaken?"

Europe, he remarked, was slowly awaking, and yet is but one half alive to the importance of this question. When, at some future time, he continued to say, a philosophical history of the present age shall be written, this country will occupy a place in it, the very converse of that which it now holds in the thoughts of most men in the old world. That future time will far better understand the map of human affairs, not to say our literal geography than does the present.

It will be seen that the tree of freedom planted on this Western continent, has shot its roots and fibres through the whole of Europe, beneath the soil of all her ancient and venerable institutions. The people of Europe may know definitely but little about us. But from out this unknown world, from beyond the dim and spreading curtain of the sea, has come to them a story that they will never forget. They have heard first, of a people, who would eat the fruit of an uncntailed soil,—of their own soil;—and ownership was to them like a word of magic. They have heard next of a people who could read; to whom was unrolled the mysterious page of knowledge, the lettered wisdom of all mankind. They have heard, once more, of a people, who were their own governors, who made their own laws and executed them, and whom no man with impunity, could wrong or oppress. In the lowest cabins of Europe, they have learned all this,—and let all the crowned heads of the world unteach it, if they can. It is no dream to them: it is a fact. This one example of government is of more weight than all the books of theory, that have been written from the time of Plato to this day.

The great controversy of the age, the speaker went to say, was a controversy about Freedom, or to state it in a more exact and practical form, a question about Government. How men shall govern themselves, or whether they can govern themselves at all, or in other words, by what form they are best governed—this is the question. The speaker then went on to say, he could not view the subject with philosophical indifference; and although, as he knew there were deeper things than Government affecting men's welfare, yet this, nevertheless, affects it. Nay, he said, it has an influence in many ways upon his sentiments, morals, modes of taste, the cheerfulness and hopefulness of life.

If oppression makes a wise man mad, it often makes a whole people worse than mad, unprincipled, immoral, stupid, or frivolous. If a single bad man in high station, may corrupt many, what extended and blighting shadow over a country, must be cast by the enthroned image of wrong! Besides government either helps or hinders individual development. It expands or contracts the whole man, for it teaches his freedom, education, or religion. It concerns not only the man's virtue, but the man's manhood. From such reasons, as well as from man's natural right to be free, has arisen the conviction in all liberal and generous minds, that the freest government compatible with human safety, is to be preferred to all others.

Of such a Government, the FREEST in the world, at least, the speaker went on to say, America has at last given an example. Could it succeed? If it could, it was virtually an answer to every argument for political wrong, for absolute monarchy, for primogeniture, for legitimacy in all its forms. Could it succeed? In the sixty years of its existence, the speaker replied, no nation has been in a happier condition, none more flourishing in affairs, more correct in morals, more submissive to law, or more loyal to its government. Nay, he continued, sixty, nearly seventy years has passed over our nation, experiencing meanwhile the vicissitudes of peace and war, of commercial prosperity and adversity, and still it has a being. It is no mushroom empire. It stands firm and strong; and yet now all at once, at this late hour, this experiment is discredited and distrusted throughout the whole of Europe. Nor, to confess the truth, is this distrust confined to Europe, it is felt to some extent in America itself.

The speaker then showed the importance of investigating and exposing the cause of this distrust,—if but a whim of the public mind, to fix that character upon it,—if founded in reason, certainly to know it.

The repudiation of the public debts, the speaker here said, was first alleged against us from foreign writers, as a proof that self-government here was coming to an end. It is not easy, said Mr. Dewey, to understand the feeling of all Europe on this point without coming into actual contact with it.

On a late visit to the old world, I was amazed to see the length to which this charge of repudiation is carried. Perpetually, without one single exception among all the persons who addressed me, I was approached with an air and tone of sympathy for the sad case of America. The conversation usually ran in this manner: "A terrible thing, this, in America!" "What thing?" I said. "Why, this repudiation, you know." "But who has repudiated?" "Who? why the States, all the States, or the most of them: it is the doctrine now in America." "Nay, sir," was my reply,—"let us understand this matter, if you please, before we proceed any farther. I say that the States have NOT repudiated their debts. I say there is no such thing as repudiation in America; but in one single instance—that of Mississippi. And that case is attended with peculiar circumstances, which demand at least to be considered. Mississippi contends that she is not legally, not honestly bound to pay those bonds; because they were sold and were bought in known violation of the very condition on which they were issued. I do not say that this a sufficient defence. I think the acts of the authorized agents should bind the State. But still I say that it is not an act of open, unblushing repudiation. There is no such thing in America. I believe there never can be. It is a case not of repudiation, but of simple bankruptcy. The States cannot pay at present; is that a crime! "But they can pay"—was the reply often made.—"They can lay a direct tax, for the purpose of paying the interest, at least. Or at any rate, they could come forward and relieve the public mind, by saying that they acknowledged their liability, and meant in due time to meet it. They know that suspicions were flung upon their good faith, and they have done nothing to remove them, "Consider"—I said in reply—how little the mass of the people are apt to feel themselves implicated in the acts of the Government. They hear that there is a deficit in the Treasury, they suppose that it will be supplied in some way, without our suspecting that their character is compromised or that their intervention is necessary. Nor does it materially alter the case that ours is a Republican or Representative government. It is a way of thinking that long since came into the world, with regard to the action of all governments. The public conscience does not feel itself responsible for the acts or neglects of government. I wish it did, among ourselves. I am willing to hear any thing that tends to elevate the public conscience. And in this view, I could wish that either of the two things before suggested had been done: that is to say either that the voice of the people had demanded a direct tax, or a most open and formal profession of a purpose to pay. But the question now is—does the failure to do one or the other of these things, indicate a want of principle among the people, a willingness that the debt should never be paid? Would any other people have aroused themselves—the English or the French—to meet a case like this? Would they not have said, "The Government will provide—the thing will right itself in due time?" Would not the affair have been a parcel of the national budget, rather than a part of the national conscience?

* * * * * * *

Dr. Dewey spoke at some length of other topics, the influence of the terrible commercial distress to which this country had been subjected, the true character of the Lynch law of which so much is said abroad,—as being merely a *border* evil, constantly receding before the progress of civilization,—and of the personal habits actually prevalent in good society. Whatever foreigners might say, he had in the course of an extended intercourse with the people, never seen a person spit upon a carpet or a parlor floor in his life. And yet to judge from the statements of foreign tourists, one would think we kept *bears* in our parlors, bowie knives on our dressing tables, and that we varied domestic conversation by fisticuffs at the fireside! He closed by drawing a fine picture of the real differences between the condition of the hopeless obsequious laboring man in Europe, the dependent upon some great land owner in whose presence he felt scarcely human, and that of a free laboring citizen of our far West—owning the land he tills, calling no man master, and daring to look at the highest places in the State as within reach of himself or his children. Of these conditions, he said, no man with a human heart in his bosom could hesitate which to prefer.

GLASGOW.

Glasgow has been so long a manufacturing and commercial city, that its business reputation has quite overshadowed its claims on the score of literature and general intelligence.

Taking the University into view, Glasgow may be considered eminent for the excellence of its Educational Institutions. It has a Grammar school similar to the High School of Edinburgh, and of very great antiquity, even greater than that of the University, which was founded in 1452. There are numerous private and free schools, and a Mechanics' institution distinguished for its success. It is said that the first Mechanics' Class in the world, the earliest of the kind, existed in Glasgow in connection with a College founded by John Anderson, a professor of natural philosophy, in 1794, and called the Andersonian Institution. The University contains 1,200 students under the care of about 20 professors of Logic, Moral Philosophy, Natural Philosophy, Civil Law, Practical Astronomy, Church History, Humanity, Anatomy, Surgery, Chemistry, Midwifery, Botany, Materia Medica, the Oriental, Greek and Latin languages, &c. The University buildings are not to be compared with those of Oxford, but they have, some of them, an air of antique gloomy grandeur, and are of as solid architecture as a feudal castle.

Glasgow is surrounded on every side by the tall smoking chimnies of manufactories and coal mines. It is the second manufacturing city in the kingdom, Manchester being the first. The number of steam engines at work is immense. It was here that Watt made his great improvement on the steam engine. The history of this man is interesting. In 1757 he was a philosophical instrument maker to the University, and became intimate with Adam Smith, Dr. Black and others, a society which helped greatly to develope and direct his genius.

Glasgow unites the advantages of foreign trade and domestic manufactures, notwithstanding that the Clyde is so very narrow at the city. Ships of greater burthen than three or four hundred tons unlade their cargo in lighters and steamers at Greenock.

Nowhere have I been more deeply interested than in visiting the Glasgow Cemetery, and the monument of John Knox. A finer spot could not have been chosen, unless nature had here, as in Mount Auburn, formed a series of undulating mounds on purpose, and veiled them with the deep and solemn shades of an American forest. Just north of the city, at the foot of its venerable gothic cathedral, a little stream or Scottish burn, runs in the bottom of a deep valley or glen, and on the other side its banks rise into a high hill, which presents a round and gradual slope, in some places a little precipitous, whose summit is right opposite the cathedral spire. The whole of this mount, with its declivities and level terraces, is divided into parterres and winding walks, by some of which you reach the summit, and by others circling the mount at its base, and following the course of the murmuring brook below. The path from the city towards it descends along the walls of the cathedral church yard, to a beautiful stone bridge, which crosses the glen directly in the centre of the verdurous hills, and brings you to the point where the walks and terraces of the cemetery commence. The main path circles the hill to the left, and after a few turnings brings you by an easy ascent to the summit, commanding a most enchanting view of the city and the valley of the Clyde, and the luxuriant woods and country-seats upon the north. On the loftiest summit, directly opposite the cathedral steeple, and overlooking the whole scene of the cemetery, the glen and the city, rises a grand stone monument, surmounted by that majestic statue of the great Scottish Reformer. It is the grand object of interest, and throws a powerful spell over the whole scene, standing out in its colossal proportions, and its sublimity of expression, as if it were the personification of the Idea of God's Priesthood to a world. A more sublime, commanding monument, I never beheld in any situation. The remembrance of his noble character fills the mind—his undaunted courage, his energetic eloquence, his steadfast integrity.

The walks of the hill and the parterres and enclosures and monumental urns and pillars, are overhung with foliage and surrounded with shrubbery, so that you walk amidst the congenial shade of spreading trees continually. The monuments are mostly of freestone, of a sober dark grey, very beautifully and richly wrought, and the memorials of a corresponding simplicity of character.

Passing down one of the lanes of the cemetery, on the border of the stream that winds at the base of the hill, you come to the Jews' burying ground, an enclosed corner of pillared stone, with a lofty and beautiful monument. On one part of it are inscribed these fine stanzas of Montgomery—

Oh weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream,
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt, the godless dwell.

Oh, when shall Israel lave her bleeding feet,
And when shall Zion's songs again seem sweet?
And Judah's melodies once more rejoice
The hearts that leaped before its heavenly voice.

Tribes of the wandering foot and weary breast,
When shall ye flee away and be at rest?
The wild dove hath her mate, the fox his cave,
Mankind their country, Israel but the grave.

[New York Observer.

'SHE HATH DONE WHAT SHE COULD.'

BY MISS ELLEN S. SMITH.

Who has not been interested by reading the story of Mary's devotion to her Savior and his kind approval of her offering! When his followers censured and attributed to wrong motives the act which was prompted by her grateful heart, how cheering must have been the commendation of Jesus. And in the dark days which followed, when her crucified Lord had gone from her, when clouds seemed to envelop his cause, and his disciples were persecuted in every city, how must these words have dwelt in her memory, and inspired each day the desire to do what she could for the poor, whom her Master had said would be always with her. I have often thought this simple story of Mary's love was full of encouragement to the female disciples of our Savior. What young lady as she reads it, does not feel, that, feeble as her powers may be, she can do something to benefit those about her; something to hasten on the day when all shall hail Jesus as their Savior! God is often pleased to bless the most humble means, and thus has placed it in the power of all to labor for Him. I know of one such instance, of which I always think with pleasure.

In one of the little log houses in the eastern part of Maine, a poor man lived and labored for his family. His oldest child, a girl of sixteen, returned from six months' instruction in a neighboring village, (the first privilege of the kind she had ever enjoyed,) with a mind awakened to an ardent desire for knowledge. The few books her home contained were already known by heart, and in want of any other reading, the Bible, a book she had never been taught to value, was brought forth for perusal. She had seldom heard the gospel preached, and had enjoyed no other means of religious instruction. The Spirit of God now fixed her attention, and with wonder she read the story of a Savior's love. Her wonder was changed to penitence for sin. She was humbled at Jesus' feet, and with faith prayed for pardon. With a sense of forgiveness, came the inquiry, what she, a poor ignorant child, could do for her Savior. Her brothers were her first thought. She had been trying to teach them to read, and now, with her daily instructions, she related over and over to them the lessons she was learning from the word of God. She had heard of Sabbath schools, and now she thought that among her few neighbors she might establish one. With difficulty she persuaded her father to lend his kitchen for a school-room, and then rested not until all the children within some miles had promised to come. Happy was she, and yet she trembled when she found herself sole teacher of twenty ignorant children. She persevered. Her school increased, and parents were interested and came in to hear. Old men and middle-aged joined the circle, and, as the young teacher grew in knowledge and strength, they profited by her instruction. Years have passed away, but the school still continues, though it now numbers hundreds instead of scores, and is in the midst of a flourishing village. A neat church stands near the site of the old kitchen, and every Sabbath it is filled with attentive worshippers. One of that girl's brothers is preparing for the ministry; the others are devoted, influential Christians. One of the scholars is already on missionary ground. The teacher has ceased from her labors of love. She was early called from the world, and we cannot doubt has shared with Mary the blessed commendation, 'She hath done what she could.'

Contrasted with this humble disciple, how sadly do I think of an early acquaintance of mine. She was the eldest child of wealthy, indulgent parents. She possessed beauty of no ordinary kind, and talents of a high order. Her education might have been such as to render her eminently useful. But she forgot the chief end of education, and devoted herself to obtaining those accomplishments which would give her favor in the eyes of the world. Self was always her first thought, and the pleasures of the world her only pursuit. Her musical powers were remarkable, but her sweet voice was never heard in the choir, or the Sabbath school. Neither was her home made glad by her strains; they were reserved for the applause of strangers. Her conversational powers were often spoken of with admiration, but they were not exerted to make her father and brother happy. She is now a wife and mother; but who can suppose that her husband will be happy in his home, or her children useful in the world? Did the selfish daughter and sister ever make the kind and true wife, or self-denying mother?

Young reader, are you doing what you can for the Savior? Look around you, and see how much remains to be done which you can do. Is your influence in the family circle exerted for good? Are your brothers and sisters the better for your example? Is your mother's care lightened and her heart made glad by your aid? The Sabbath school is another appropriate field of labor. To woman alone is committed the key to the hidden recesses of the young heart. Are you laboring in the cause? Are you sowing seed in tender minds which cannot be eradicated, but which will spring up in later life and bear fruit to the glory of God? Is your heart filled with a missionary spirit? If it is, you can be a missionary in our own town or city. On every side you will find those who seldom come under the sound of the gospel. Seek out such, and, by your influence, impart a desire which will lead them within the circle of Christians.

But I need not enumerate. The work is all around you. Cultivate the desire to do good, and opportunities will accumulate faster than you can improve them. Be not discouraged if you meet with opposition. Imitate your Savior's patience in his labor of love. Be animated by the thought, that you are a co-woker with Him, and look forward with hope to the time, when, if faithful, you may hear Him say, 'She hath done what she could.' [Mother's Assistant.

THE UNKIND CHILDREN.

A TRUE STORY.

'Toss it in the air sir' said one; 'Hurrah! there it goes!' 'Catch it Tom, hoist it up again,' said a well dressed boy with a smart new cap.

There were so many boys, that I could not for a minute or two distinguish with what they were amusing themselves. At last the wind blew toward me a little cloth cap, not made to be sure in the fashion of this winter, but very neatly repaired, and quite good enough to be worn by any respectable boy.

A little boy ran after the cap and tried to get it from the others. His head was bare, therefore I concluded it was his. 'Oh! Charles!' said he, 'give me my cap—it will be all dirty.' But the reckless Charles answered by kicking it up in the air again, crying out—'Hurrah for the Dutchman's cap.' This stroke of wit, as they all appeared to think it, caused a loud laugh, and one said he bought it from some Dutchman; 'who did you buy it of, eh?'

The little mortified owner of the cap was at last with difficulty kept from tears, and the gentlemen having had enough sport allowed him to walk home with it, brushing it as well as he could, and trying to get it in shape again, the tears now and then starting to his eyes, and his face coloring at the recollection of the insulting, unkind treatment he had experienced from his school fellows.

When this little boy came home I heard him say to his mother,—'I cannot wear this cap again.' 'Why not?' said his mother. 'Why the other boys have new caps, and they call mine a Dutchman's cap.'

This little boy's mother was obliged to be very economical and saving in his clothing, that she might be enabled to give him a good education, and she said, 'I cannot afford to get you a new cap like the other boys—you know we are not rich, like many of them are.' 'But the boys all laugh at me as I go along the street, and knock my cap off in the dirt, and that makes me feel so, I don't know what to do—Oh! mother, get me a new cap.'

'I would if I could;' said his mother, 'but you know I am poor.' She looked sorrowful at him and said, 'Your school-fellows must be very *unkind* and *thoughtless* children. But though their behavior discovers ignorance and very foolish pride, you must endeavor to bear it with patience and firmness, and show them by your conduct, that a boy's character is not determined by the shape or quality of his clothes. You need not be ashamed to own that your parents have not much money, and are unable to purchase for you smart and fashionable clothing. Be ashamed of bad behavior, and pray to the Lord to give you a new, clean heart; and if you get his favor, the laugh and insult of the world, will not give you much uneasiness.'

One word to children who behave to their school fellows as these boys did. A noble, well-bred, especially a *Christian* child, will know that dress does not make a gentleman or lady; that as far as this is concerned, they are most respectable who are not meanly ashamed to dress according to their circumstances. A wicked heart and a mean disposition are often found under fashionable clothes. Our Lord Jesus Christ was very poor in outward things, and did not take his rank among the gay and fashionable of the earth, but this did not take from him his real dignity. And sure I am that any child who would be like him, could not be guilty of the unkind behavior of these children.

A SOBER CREW PROMPTLY ON BOARD.

Messrs. Editors: The brig N. England, Capt. Welch, which sailed from this port on Friday for Marseilles, had the finest looking crew I ever saw on board a ship. They were all, to a man, on board *precisely* at the hour appointed for sailing. How many a captain has suffered delay and vexation for hours, if not days, when his ship was ready to cast off, in waiting for a part of his crew, shipped for him by a man willing to sell the last glass of grog to the poor sailor, after he had signed the papers, and whom he had promised to have on board at the hour appointed! But this crew were all, to a man, punctually on board, notwithstanding the thermometer was at zero, and what was equally gratifying, all to a man were *perfectly sober*, and went resolutely and cheerfully to work, to get the brig under sail; nor did they carry *into the forecastle any intoxicating drinks!*

Capt. Welch was so delighted with their promptness, sobriety, and efficiency, that he jumped upon the wharf, just as they were casting off, to express to me his great gratification, and inform me that his men were all shipped from *temperance* boarding houses for sailors, kept by M. Barnes, N. Land, and Mr. Dagsberg, and not by *shipping masters*, who predicted that Capt. Welch would fail in getting all his crew on board promptly at the hour, and who so often send men on board more or less intoxicated, after delaying the ship for several hours, when so much depends on sailing at a certain hour. Capt. Welch had so often suffered ruinous delay and much trouble in getting the ship off, with the men shipped by what are called *land sharks*, that he had determined never to take another crew from these men, but obtain them, as in the present instance, from houses where no temptations to intoxication are found.

Let all our ship owners and masters do, as Capt. Welch did in this case, and their ships will not be detained hours and days when every thing is ready, and much depending on sailing at a given hour, in waiting for a part of the crew, so intoxicated as to be worse than useless when they come on board—and who know not where they are, or whither they are going, till they awake to the sober consciousness of their degradation, and to curse the man who furnished them with the means of their shame.

Such a course will greatly promote the reformation of our seamen, so happily begun; induce them to respect themselves, and render them worthy an American ship, and the confidence of their captain and employers. It will also encourage those men who keep *temperance* boarding houses for seamen, so indispensable in reforming and elevating their character, and in providing for them a comfortable and safe house when on shore. B.

[Atlas.

THE DRUID'S ALTAR.

While toiling along these wild wastes (in Portugal), I observed a little way to my left a pile of stones of rather a singular appearance, and rode up to it. It was a Druidical altar, and the most perfect and beautiful one of the kind I had ever seen. It was circular, and consisted of stones immensely large and heavy at the bottom, which towards the top became thinner, having been fashioned by the hand of art to something of the shape of scollop shells. These were surmounted by a very large flat stone, which slanted down towards the south, where was a door. Three or four individuals might have taken shelter within the interior, in which was growing a small thorn tree. I gazed with reverence and awe upon the pile where the first colonies of Europe offered their worship to the unknown God. The temples of the mighty and skilful Roman, comparatively of modern date, have crumbled to dust in its neighborhood. The Churches of the Arian Goth, his successor in power, have sunk beneath the earth, and are not to be found; and the mosques of the Moor, the conqueror of the Goth, where and what are they? Upon the rock, masses of hoary and vanishing ruin. Not so the Druid's Stone; there it stands on the hill of winds, as strongly and as freshly new as the day, perhaps thirty centuries back, when it was first raised by means which are a mystery.—Earthquakes have heaved it, but its copestone has not fallen; rain floods have deluged it, but failed to sweep it from its station; the burning sun has flashed upon it, but neither split nor crumbled it; and time, stern old time, has rubbed it with his iron tooth, and with what effect, let those who view it declare. There it stands, and he who wishes to study the literature, the learning, and the history of the ancient Celt and Cymbrian may gaze on its broad covering, and glean from that blank stone the whole known amount. The Roman has left behind him his deathless writings, his history, and his songs; the Goth his Liturgy, his traditions, and the germs of noble institutions; the Moor his chivalry, his discoveries in medicine, and the foundations of modern commerce; and where is the memorial of the Druidic races? Yonder; the pile of eternal stone! [Barrow's Bible in Spain.

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath, is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

Dr. Miles also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout this country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

For Sale—The FAMILY PHYSICIAN. This work embraces the character, causes, symptoms, and treatment of diseases of men, women and children, of all climates; illustrated with nearly 200 engravings: by W. Beach, M. D.

Dr. Beach is unquestionably one of the best practical Physicians now living. A Valuable Gold Medal has been awarded him, (for his large work, in three volumes,) from several of the kings of Europe.

Also, for sale, "Dr Gerrish on the Prevention and Cure of Disease."

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

"We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathizing man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

PHINEAS CAPES, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.

d2 6m

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Ralph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

CHOICE ENGLISH BOOKS—For sale by SAXTON, PEIRCE & CO., Booksellers, No 133 Washington street.

SCOTT AND SCOTLAND; or, Historical and Romantic Illustrations, a Scottish Story, with 31 beautiful steel engravings, 1 vol 8vo, gilt.

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THE ROMANCE OF NATURE, or The Flower Season, illustrated, by Mrs Charles Meredith, late Louisa Anna Twombly.

THE PILGRIM'S PROGRESS from this world to that which is to come, by John Bunyan; containing his authenticated third part, 'The Travels of the Ungodly,' with numerous steel plates.

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ALISON, *Abridged*. History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO., n11 133½ Washington st.

CHRISTMAS AND NEW YEAR'S PRESENTS. CROSBY & CO., 118 Washington street, have for sale a large collection of Books, suitable for Holiday Presents; comprising the English and American Annuals, viz. The Drawing Room Scrap Book; Friendship's Offering; Forget-Me-Not; Gift; Opal; Rose of Sharon; Literary Souvenir; Book of Beauty; Keepsake, &c. Beautiful editions of the Poets; valuable Standard Works; New Testaments; splendid English Bibles, &c.

Their assortment of new and beautiful Books for Children, comprises all that have been published, and will be found to be as good a selection as any in the city.

N. B. A new Game by the author of Dr. Busby.

It will be found to be a most acceptable gift for children, combining instruction with amusement. The drawings are wholly original and are beautifully engraved and colored. j6

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

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BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

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Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

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Book and Stationery Rooms, No 21 Tremont Row d23

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN G. DAY.

July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life; or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city. Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. n25

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BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full sup